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EAST INDIAN MISSIONS.

A DENIAL OF THEIR VALUE AND SUCCESS.  
LETTER FROM THE AUTHOR OF "TWENTY YEARS IN  
THE HINDU"—"A TRAVELLER."  
To the Editor of The Traveller.

SIR: I address this letter not only to the readers of THE TRAVELLER, but also to the mighty host of Christians of all creeds who have faith in missionary work in the East Indies. I have no desire to lead an attack on the missionaries, or even to make one unheeded. On the contrary, in my paper I purposely refrained from making the statement put forth by my reviewer in THE EXAMINER, when he says that my mind is "thoroughly dominated by the opinion so prevalent among the East India officials that the natives are . . . incapable of being converted except from mercenary motives."

It is quite true, as stated, that the East Indian officials as a class have no faith in the work of the missionaries, so far as spreading the Gospel among the natives is concerned. Scarcely no one is better qualified to judge results than he who resides on the spot, observes and studies native character in all phases and witnesses the work of the missionary and its results. The Anglo-Indian official is, by virtue of the requirements of his position, a man of liberal education, trained judgment and habits of observation and reflection. His object study is the native, and his wants. He is in no way prejudiced against the missionary; indeed he is more disposed to consider him a faithful ally. Their interests do not clash in the least, and I believe their relations are of the most cordial nature. Why, therefore, I ask, should the opinion which prevails among such men in regard to the missionaries carry no weight among those less able to judge correctly of the questions involved? These witnesses are on the spot, they are intelligent, and without prejudice either way. In any other matter their verdict would be final. Why is it not so in this case? Since the opinion prevails among them, as stated by my reviewer, "that the natives are better off without Christianity, and are capable of being converted" except from mercenary motives, why should it not carry weight with those vitally interested? It is perfectly fair to discredit the opinions of a traveller or a dilettante, but the seeker after truth should weigh the testimony of those whose lives are spent with the prisoner at the bar. What motive inspires the Anglo-Indian official to give his testimony against the work of the missionary? If he is not eligible as a judge in this case, tell me who is!

For years and years many of the supporters of the foreign missions have shut their eyes to the foregoing discreditable facts. To a missionary of the Church of England who was doing noble work among the starving souls of famine-stricken Madras, the following was once honestly considered that missionary work among the people of India is a success as far as the making of converts is concerned? His reply convinced me that he was a honest man—the noblest man I ever met. "No," said he, "I cannot say that I do; but we hope that the soul which we are now sowing will bear fruit somewhere in the future, and he was not to be staggered. Perhaps there was not a single native more earnest worker than he. I have never sought to make a case against the milly, rather the reasonableness of missionary work in India; nor do I ever care to array facts and figures in support of my views. I have no desire to pull down what I have not built up. But the mighty, and sooner or later will prevail. With the offering of my opinion after a year spent upon the ground my duty ends."

The character of the Indian native and the state of his society renders it just as impossible for him to give up his caste and the religion of his fathers as it would be for Christians to become cannibals. The native is no more capable of making great sacrifices than the requirements of such a religion as ours, and thinking our thoughts about it, than he is to set up and maintain for himself over all India a republican government. Christians worthy of such a saviour as ours are made of very different stuff from that which forms the native of good caste. As for those who are so slow to have to do with, shall we seek to clothe asses with immortality? And yet it is the pariahs who form the rank and file of the missionaries' converts on the one hand, and the shrewd, the cunning, and the crafty on the other. An English education and a Government clerkship on the other. But, mark you, in spite of the complaint is made that as soon as the missionary native converts in his own land he immediately pays his penny and goes heel straightway to the sacred ashes and his caste. Out of the millions that have been spent on the foreign missions, and that the nearly 250,000,000 from whom to make converts, how many converts in good standing can be numbered today? And what are they? Merely a couple of water carriers on the Ganges River—and from the bottom of that, where all the sediment gathers.

If India were the only country in the world with such a work in progress, the case would be very different; but with the world as it is, the same is not worth the candle. One mission here JERRY MEADLEY is in the name of New York, and another at the end and to better subjects than any dozen in India or

in the three cities of New-York, Calcutta and St. Louis, to say nothing of others with alms just as black, and leave plenty of room for more. It is not only a waste of good material to send missionaries to the wretched states of India so long as we have such faithful aids for missionary work in our great cities, but it is to sin against heaven's mercy of salvation. Let them who call this opinion "prejudicious" study the statistics of crime in New-York, Madras does not need missionary help a thousandth part as much as Water-st. Physician, heal thyself. When mine own studies are closed they may say thou said thy Hercules discoverer. As the imminent risk of calling down upon my devoted head a storm of invectives, and of making couples where I may have friends, I must declare my belief that foreign missions are ill advised so long as the shape of our language remain as they are to-day. Let the Hindoo alone for the present, and attend to the crime-sodden quarters of our New-York and Chicago. Send your missionaries into the localities where a holy dare not venture also after sunset, and into others where a respectable man dare not go without a policeman to protect him. Oh, by soul! What a force it is for London, with its grand army of criminals and vices too hideous to be unveiled, to send missionaries to the Darks. Give me the headmaster in preference to the soul-saver, every time! There is work in India for the missionaries, a grand field for them, too; but they will never enter it. In that country of huge and venomous average of 22,000 human beings—some, I might have said—are annually swept away by serpents and wild beasts. Is not the thought appalling? Not in the least. No one on the side of the Asiatic, except myself and two or three others, are appalled by it. Did the Board of Foreign Missions ever take cognizance of the fact? It is only a "East India official" who takes the matter at all to heart, and tries to find a remedy. But then, who cares for his opinion? Besides him, I say, and souls near. Stop head-baring, widow burning, infanticide, human sacrifices of all kinds, and wholesale slaughter by wild beasts and serpents, then spread the Gospel in the places where it is most needed. W. T. BOLNADY, Washington, D. C., Nov. 13, 1885.

RAISING MISSION MONEY.

To the Editor of The New York Times.

It has been said that the most malignant and bitter feelings that take possession of weak humanity are those sometimes engendered by opposing factions in church organizations. This may not be wholly true, but certain it is that people sometimes do the most disgusting and intemperate acts in the name of God and Christianity that are possible for reasonably well-intentioned beings to perform.

Your account of the raising of mission money in this morning's issue is an apt illustration of the morbid condition which lays hold of a certain class of Christians, rendering them practically irresponsible for their acts.

The people who make a business of raising money from religious communities avail themselves of this to gather in the "moodle." I think it is a species of swin-

dling to take money and valuables from people in that state of mental excitement. A thief or a gambler would not hesitate to rob a person of every cent he or she possessed, but these clerical highwaymen do not hesitate either, and when a poor devil gives up the very last cent he possesses they praise God and sing hymns to keep up the religious fervor. It is looked upon in the light of heartless cruelty when the enforcement of a just debt leaves a man penniless, but it seems to be considered a species of glorification of God on the part of these money ralers to take the only remaining dollar, watch, jewel, ring, or coat that a silly or susceptible member may possess in order that the morals of the misguided population of some foreign country may be cultivated and improved.

It is not adverse to cultivation and improvement of the heathen mind, but I do think that some more noble and, in my opinion, honest means of raising the money or that purpose should be employed.

W. W. HALLOCK.  
New York, Oct. 10, 1889.



Jan 12

### THE PREJUDICE AGAINST MISSIONARIES.

An article in "The Nineteenth Century," by C. T. Haylar, on the Chinese attitude toward missionaries presents a view of the case that is worth considering by the home Christians who send the missionaries to foreign lands. Mr. Haylar, who has lived for some years in China, declares that China has been treated with scant courtesy in the matter of Christian missions. A little less harshness, a little more Christian kindness, toward her rulers would, he thinks, have prevented all the troubles that have recently arisen. The great official classes in China, he says, honestly believe that the missionaries are their most implacable enemies, and that they are using all their influence to overthrow the government of the country. It is just as though hundreds of Moslem missionaries should come to this country and should be popularly credited with the design of overturning our Government. In a case like this it is hardly necessary to say that the most tolerant Americans would be found actively opposing such propagandists. It is for a similar reason, and not because the Chinese are necessarily hostile to Christianity, that they so strongly oppose it.

But the Chinese dislike Christianity for other reasons, the force of which must appeal even to Christians themselves. Christianity is the religion of the nations that have inflicted unnumbered humiliations on China, that imposed on her the detestable opium traffic, and in other

ways have treated her with harshness, cruelty and injustice. We do not say that this indictment of Christian nations is altogether just; but it is believed to be just by the Chinese, and, under the circumstances, it is not strange that the religion of the men who are charged with doing these things is regarded with abhorrence in China. "By their fruits ye shall know them." A large proportion of the Christians, not missionaries, who visit China live lives that bring grave discredit on the faith they profess. Seeing these men, is it so surprising that the Chinese say to the missionaries: "If such are samples of what your religion does for those who accept it, we want none of it."

The whole matter may be summed up by saying that much of the opposition to missionaries that exists in all foreign countries would disappear if the missionaries would take pains to understand and do justice to the peoples among whom they are sent to labor. That they often fail in this matter is made abundantly evident from the unconscious tone of patronage and superiority which they assume in their references to the heathen. Their only justification for going to foreign lands at all is that they may courteously and kindly show the advantages of Christianity as a religious and moral system. They have no right of any sort to meddle with the political system of the country, however inferior it may seem to them, nor to criticise the social laws and customs of the people, except in so far as they are distinctly immoral. We do not say that missionaries intentionally go beyond their sphere in these matters; but many of them, who are gifted with more zeal than wisdom, come very near doing so. At any rate, they are popularly believed to do so by the people among whom they labor. And until it is made clear to the heathen generally that the missionaries are sent solely to preach the Gospel of Christ, and that they are ready to obey all the laws of the country in which they are sojourning, the prejudice now felt by the heathen against Christian missionaries will remain and operate as a bar to their success.

SEPTEMBER 30, 1895.—TWEL

## MISSIONARIES IN THE EAST,

THE SPIRITUAL AND MATERIAL VALUE OF THEIR WORK IN CHINA.

A CRITICISM OF THE PEOPLE TO CHRISTIANITY GREATLY EXAGGERATED—INCREASE OF CHURCH MEMBERSHIP.

To the Editor of The Tribune.

Sir: Your editorial on "Missionaries in the East" in your issue of September 23 presents to your readers some strange statements of well-known writers in reference to the influence and progress of Christian missions in China. The statement by Mr. Henry Norman, taken from his recent volume, "The Peoples and Politics of the Far East," declaring that he believed it to be "strictly within the limits of truth to say that foreign missionary effort in China had been productive of far more harm than good," is a phenomenal one, and may take rank as a classical example in the literature of misrepresentation. He says also upon another page of his volume that "In considering the future of China, the missionary influence cannot be counted upon for any good" (p. 308). It is simply inexplicable that such a statement can be deliberately passed upon the reader to give to the Chinese people the blessing of Christianity. What better or more benign of

impart to it the secret of its own greatness and progress?

It may be true that the great majority of the Chinese do not wish Christianity, but does this justify us in ignoring the express command to teach it to all men, and does it release us from the obligation to make the effort in a proper and kindly way to give them the light and hope which the religion of Christ has brought to the world? It seems to be ranked by some as an unpardonable offence to seek to persuade and guide men into the light of truth, unless they are themselves seeking and asking for it. The same line of argument would make Christianity itself an impertinence to the world, and its introduction into the Roman Empire in the early days of its dissemination one of the most reprehensible blunders of history. The Roman Empire did not want Christianity any more than the Chinese do, nor is it to be expected that a people who know nothing of Christianity should crave it. Their ignorance of it is their misfortune, and should make us all the more desirous of saving them from the blighting effects of their blindness.

### IS THE ARGUMENT WELL FOUNDED?

The argument against the introduction of Christianity into China seems to proceed upon the tacit supposition that it is not worth having. If this is so, then certainly it is foolish to try to give it to China, or to any other nation. If, however, it is, as we believe and have found it to be, a priceless benefit which we hold in trust and are required by its Author to disseminate throughout the world, then the obligation to give it is one of extraordinary weight and seriousness. It has in it also an element of chivalrous compulsion to which the Christian conscience in loyalty to Christ is bound to respond.

We are expressly forbidden, it is true, to use force. Our methods should be persuasive and sympathetic. The truth should be made known in love. The ministry of Christianity as a missionary religion is marked by a spirit of service. It makes a kindly appeal to the higher nature; in strict recognition of liberty of conscience and the supremacy of the individual will. No Chinese is ever forced to accept it. He does it as he acts as a free man, and he is entitled to his freedom. It is a question of highest moment to the world whether there is any authority on earth which can legitimately forbid Christianity to the heathen. We know the right

an en-  
either of our religions is even now asserted, in the  
millions of our religious or civil authority, over  
whose usurpation, slow-men, is it not, however,  
and resisted by a very proper influence on the part  
of an enlightened and pious Christendom?

It is the policy of civilized nations to secure some  
guarantee of religious liberty in their treaties with  
the Chinese governments. The right on the part  
of themselves to embrace the Christian  
religion, as well as the right of American citizens to  
teach and practise it in China, is expressly ac-  
knowledge, and granted in Article 23 of the treaty of  
Tien-tsin. Where, then, consists the grievous  
offence of teaching Christianity in China? The  
charge is that missionaries are forcing it upon China  
and cannot be sustained. They are rather giving up  
their lives for the privilege of offering and com-  
mending it to them, but with no more compulsion  
than is exercised here in our own free land. They  
would do this, I firmly believe, were no treaty pro-  
tection as American citizens extended to them. Lib-  
erty has never been won in any land without a  
struggle, and some heroic souls have baptized with  
their blood every great historic movement toward  
light and freedom.

It is by no means true that the Chinese do not  
want Christianity. There are multitudes who rejoice  
in it, and long for its extension among their own  
people. There are to-day, not including Roman  
Catholics converts, 55,000 Christian Church members  
in China, according to the reliable estimate of Dr.  
Griffith John, of the London Missionary Society.  
This is an increase of about 13,000 in five years. If  
a proportionate rate of increase is maintained dur-  
ing the next five years, the close of the century will  
find a Protestant Church membership in the Empire  
of about 90,000. This inner circle of church mem-  
bership represents a far larger outer circle of students  
and adherents who are favorably inclined to its full  
and open profession, and will no doubt in time com-  
mit themselves unreservedly to its acceptance. Did  
you please permit I could quote some striking state-  
ments from able Chinese officials who are not them-  
selves Christians, commending and exalting Chris-  
tianity.

WEIGHTY TESTIMONY GIVEN.

A recent dispatch of Charles Denby, United States  
Minister to China, addressed to our Secretary of  
State, gives at length his deliberate judgment as to  
the value of Christian missions in China, and the  
beneficent results which follow them. It is dated  
March 22, 1895, and gives weighty testimony of pre-  
cisely opposite tenor to that quoted in your columns.  
A few sentences will correctly represent the trend  
of the dispatch. He says: "I think that no one can  
controvvert the patent fact that the Chinese are  
enormously benefited by the labors of the mission-  
aries in their midst." He then takes up in detail  
the benefits of mission work to Chinese society, re-  
ferring especially to educational institutions, hos-  
pitals, dispensaries, orphan asylums and the liter-  
ary work of missionaries. He refers to the Catholic  
and Protestant Christian following in the Empire,  
and speaks as follows of the missionaries them-  
selves:

As far as my knowledge extends, I can, and do  
say that the missionaries in China are self-sacrif-  
icing; that their lives are pure; that they are de-  
voted to their work; that their influence is beneficial  
to the lives; that the arts and sciences and civil-  
ization are greatly spread by their efforts; that many  
useful Western books are translated by them into  
Chinese; that they are the leaders in all charitable  
work, giving largely themselves, and personally dis-  
bursing the funds with which they are intrusted;  
that they do make converts, and such converts are  
mentally benefited by conversion.

"The Glasgow Herald" of August 19 printed an in-  
terview with Dr. Murray Cairns, who had just re-  
turned from the East. He is reported as saying:

The Chinese as a race are extremely approach-  
able and kindly, not at all disposed to quarrel with  
the foreigner, and peaceful and law-abiding among  
themselves. You may take it as beyond dispute that  
in ninety-nine cases out of a hundred in which the  
common people are stirred to take action against  
the foreigners, either the literati or some military  
authority is at the bottom of the trouble. The lit-  
erati are not all uneducated. There are ex-cen-  
tists and those of the literati who are friendly to us are  
very charming in manner and feeling. . . . In the  
main, the literati are against us, and the people  
are misled by representations with regard to the  
religion and worship of the foreigner which are  
unspeakably base.

At the recent annual meeting of the Shanghai  
Ladies' Auxiliary of the British and Foreign Bible  
Society, Mrs. Isabella Bird Bishop, the well-known  
traveller and authoress, made an address re-  
ferring to her recent travels in China and to the  
deep impression made upon her by its immense  
population. "The Shanghai Messenger" reported  
her as follows:

It seemed as if it was scarcely possible on account  
of such millions with so small a number of mis-  
sionaries, that China could ever become Christianized  
in any thing like a large scale, and yet, by means of the  
Bible, the state of Europe was changed, and when  
they look back on Rome, on England, on America,  
they must not grow disheartened, and they might  
consider that nothing but Christianity could re-  
suscitate China. . . . In Manchuria the work  
and in a curious way. While staying at the houses  
of Drs. Ross and Christie she remembered having  
seen numerous bands of villagers arrive at different  
times from the north, south, east and west. These  
men came to ask that the missionaries should go  
to them and instruct them in the Bible. Sometimes  
the men stayed one or two days, and were very care-  
ful in their entreaties to be taught. . . . The man-  
darins in Manchuria were on very friendly terms  
with the missionaries, and came annually ac-  
companied by large retinues to pay their respects  
and congratulations to the missionaries.

Dr. Martin, the president of the Imperial College  
at Peking, once informed me that thirty years  
ago a distinguished native scholar published a  
paper on the question whether foreign missions or  
foreign trade had done the more good to China,  
giving preference to the former. Can any one doubt

that the experience of the last three decades has  
given a weightier emphasis than ever to that  
judgment?

It is the testimony of history that Oriental re-  
ligions do not attempt any aggressive moral refor-  
mation of society. The old evils are tolerated,  
and even sanctioned, century after century. The  
only hope of the moral and social elevation of  
China is Christianity. Her future is stereotyped  
and hopeless if she is to depend simply upon the  
moral and religious forces which have prevailed  
there in the past. The regeneration of China is  
written in large characters upon the programme  
of Christian missions, and although no doubt there  
will be discouragements, and possibly appalling dis-  
asters, yet as the Occidental Christendom of the  
present is largely the outcome of the missionary  
efforts of the past, so the Oriental Christendom  
of the future will be the product of the Christian  
missions of the present. JAMES S. DENNIS,  
Norfolk, Conn., Sept. 23, 1895.

## TESTIMONY FROM SOUTH AFRICA

The Attempts to Christianize the Kafirs Described as Unsuccessful.

TO THE EDITOR OF THE SUN.—Sir: Being a South African, and having lived in a country long the happy hunting ground of missionaries, I can affirm that to a South African a missionary has never looked as he does to other people.

To say that the Kafir, Zulu, Basuto, Maashangan, Khoi-Khoi and Matabele would be better off, spiritually and materially, without the interference of the missionary is saying too little. Strange as it may sound, the native of South Africa stands in less need of the civilizing influence of Christianity than does his white brother, herded up in the poorer parts of Christian cities. Prior to the advent of the white man and his missionary the Kafir was the superior of the white man in every respect. Perhaps his manners were not quite so polished as those of the missionary, but he lied less than many white men; stole less, if at all; was hospitable; was strictly moral; took care of his children and honored his parents. These traits are still found in the Kafir, but only where the missionary has not yet settled.

It is the reason for this is that the make-up of Christianity is too imaginary, and that to a mind like that of a Kafir only things that are natural can appeal. However, the religion being forced down his throat, he swallows it, and, like a case of a wrongly treated disease, the result is unhappy. This is the reason why in South Africa is undertaken from many motives. The most important, perhaps, is politics; graft is a close second; then comes business, and, trailing a long way behind, a little real interest in the Kafir and religious endeavor. It is quite unnecessary to dwell on the political importance of the missionary, for this gentleman has many of his peculiar powers. Influences the making of treaties with the native chiefs is well known; so is the fact that he has often served as this purveyor of arms and ammunition to those who would use them in the interest of his Government.

The native, as a rule, is tacitly very much in the same position as are the women and children in Europe and America. He is told that to go to the heaven of the white man he must assist in the salvation of his black brothers, and that this, under the circumstances, he can do only by bringing to the station at fixed intervals a certain share of his earthly goods. Anything will do, provided that nothing better can be had. Cattle, sheep, goats, skins, grain, anything that can be marketed is welcome.

Besides this, the fear of the white man's inducement instilled into their hearts of the missionary, makes them work for nothing on the lands of the station or in the house of the missionary. Causes have come to hand where the missionary by means of his peculiar powers, mainly superstitious fear, has reduced entire Kafir villages to slavery conditions, and that this kind of graft carries with it no risks, and, having not even the drawbacks of ordinary graft, it is hard to fight it in any other way than by excluding all missionaries.

Of course very little money collected at home reaches the missionary in the field. But in most cases the missionary does not starve, and when things come to the worst, and his "spiritual charges" refuse to be happy, he still has the alternative of conducting an up-country store. The opportunities offered by this enterprise are great enough to turn the head of a trust merchant, and the prices paid for salt, blankets, beads, snuff and quick medicines, not to mention old clothing, are so high that the "hardy" or "Smoks," as this stuff is commonly called, are wonderful.

The missionary on his arrival, as a rule, looks no begone individual. The climate, of course, troubles him a little; his surroundings are no longer those of the theological seminary or the Sunday school, and, as a rule, the Kafir imposes on him to some extent. But this state of things does not trouble him. By and by the happy dog expression around his mouth disappears and he takes root deep. Before long he

owns a couple good horses, a fine, spriny Cape cart, imports an organ and a piano, and sends for the rest of his family, or acquires one, and, in short, settles down to a life far from being monotonous or denying. Sometimes one of them gets knocked on the head, and then his Christian brother sends a punitive expedition to instill the fear of God into the heathen by means of the business end of a machine gun.

From this it will be seen that the Kafir has very little chance of evading Christianity. It is after him, no matter what he does. There are other drawbacks to the Kafir's position in the question. The missionary tells him that in the eyes of the God of the Christians all men are of one race, and thus as a consequence the white man is no better than he. Here the negro comes to grief. He permits this news to influence his work, and the sum of his dangers with the white man, and the sum total, as a rule, is highly detrimental to both the physical and material welfare of the Kafir. Under such conditions the poor heathen becomes vicious, and the doctrines of Christianity to him, indeed, must be a puzzle, especially when compared with the queer way in which the white man applies them.

Of course there are some missionaries whom it would be unjust to include in this category.

Some of them honestly believe that the Kafir would be benefited by the civilizing influences of Christianity; but even their good work does more harm than good. Why men should go and force their religion on the so-called heathen is hard to understand, especially in a case like that of the Kafir, whose natural peaceful existence is to be envied.

The missionary is not liked in South Africa, and has the reputation of being a bad man-maker. Even the local clericals have no use for him, for the latter have long recognized that the more the heathenism of the native Christianity may be, they are not for the consumption of the Kafir. Nobody in South Africa makes an attempt at convincing the Kafir his religion is precisely where a special conditions and religion clash. But apart from all this, there can be no doubt that the heathenism of the Kafir by the force of not being a Christian. The Kafir is not of an imaginative turn of mind, and in his own religion what little he has, the supernatural is hardly represented at all. This makes him peculiarly unfit to receive Christianity, the result of which is to be a miser, and whenever he embraces it then goes to the bad with him.

In South Africa mission work then, can be classed thus: That undertaken with political motives as a cause; the kind carried on for the purpose of graft and commercialism, and that conducted by the religious fanatic. None of them helps the Kafir, and all of them transplant into him a kind of religion which is an expression in the human sacrifices of the ancients, the *hostia piacularia* of Rome, and on the sacrificial stones of Mexico. To convert a Kafir is very much like blowing up a mine, or setting a barrel of kerosene oil. Either the oil will kill the flame or a conflagration will ensue.

Under these circumstances, how could he well for people to keep their pennies and for millionaires to spend their money in the redemption of the city poor. The Kafir of the last named might spare themselves the predicament of having money to give away and souls to save by not being too exacting with their daily pound of flesh.

GEORGE A. SCHREINER,  
Modderfontein, Transvaal.  
NEW YORK, July 23.

## A Japanese and a Young Minister.

Not long ago a young dergyman, in explaining why he had abandoned the sacred profession, gave as one of his reasons the relatively low moral and intellectual standard of the students and graduates of theological seminaries. He asserted that he found in the school of divinity a much poorer lot of men than the average of college students. The feeblest men of the college, he said, go into theology.

This judgment is now confirmed by a Japanese who has studied at Yale, and whose opinion cannot be attributed to hostility to Christianity, for he is a Christian convert. He writes to a paper of Japan that the students in other departments of the American university than the theological are "young men of fine appearance," "but when it comes to the theologues, beggarlike faces are in the majority," and the feeblest of the lot "go as foreign missionaries," "the ones who are unable to get a suitable place here."

Now, these two judgments, the one from inside the theological seminary and the other from without, cannot be set aside as malicious and unfairly prejudiced. They would be confirmed by evidence, which could be given by the great body of college students and even by the professors in theological seminaries, if they spoke their minds candidly.

In the old days the brightest intellects and the strongest characters in our colleges were graduated into the divinity school. During the first century of Harvard, for example, half the graduates went into the Puritan ministry; and originally our colleges were training schools for the sacred profession first of all. The parson was both the intellectual and spiritual head of the village; and after the foreign missionary movement began in the early part of the last century many of the ablest and most devoted of the graduates from the theological seminaries went into the service of propagating Christianity, in Asia more particularly.

Now this Christian Japanese speaks contemptuously of the foreign missionaries—if you examine their erudition, their ideals, their purposes, the most of them are worthy of only a smile; "the missionaries and their satellites are nothing but vulgar fellows, ignorant and without brains."

The different standard of social propriety of an educated and cultivated Japanese might be cited as an explanation of this adverse judgment; but what shall we say of the equally depressed opinion of the young American theologian to whom we have referred?

The Mosely Education Commission found that the old prejudice against a collegiate education among men of affairs had been replaced in this country by an eager preference for college graduates in all places requiring trained and expert ability. The population of the colleges and universities has increased at a much greater ratio than the population as a whole; yet there has been an actual diminution in the number of young men in the theological seminaries, and coincidentally an even more ominous decline in their moral and intellectual quality. Generally these schools are only recruited with young men who cannot be obtained unless they are supported by the religious denominations, often not merely in the theological seminary, but also throughout their preliminary collegiate course. That is, very many of them have to be paid to enter the ministry.

What is the meaning of all this? Is the reply that the secular professions and business offer better opportunities for clever young men? It is an answer which begs the question. If there are any temporal advantages which can dissuade a man from the propagation of religion it is obvious that his religious zeal is frigid. The preacher of the baccalaureate sermon at the Northfield Seminary on Sunday said that the evangelist MOODY, its founder, "might have been a 'captain of industry,'" and he spoke truly. MOODY was a man of an organizing power which might have made him notable in the highest realm of business enterprise.

DETROIT FREE PRESS:

## BETTER FIELDS THAN INDIA

MISSIONARIES COULD FIND  
THEM, SAYS EVELYN MARDON.

CONVERTS THERE ALMOST  
WHOLLY FROM LOWEST CASTE.

Slaves of New York and London  
Need the Gospel's Light.

"I believe that the missionaries are doing some good in India, that they are bettering the conditions of some of the lower caste people, but it seems to me that there are other parts of the world where their efforts are more needed. In my opinion, the work and expense put forth is scarcely commensurate with the results," said Evelyn Mardon, commissioner of excise of the north middle section of India, yesterday. Mr. Mardon is at present stopping with his father-in-law, B. H. Rothwell, 737 Cass avenue. He suggested that there is more necessity for missionary work in New York and London, than in India.

"In those cities, there are thousands who have no religion, whatever," he declared. "The success of the missionaries in India is almost entirely among the people of the lowest caste, such as the sweepers. These have everything to gain and nothing to lose through a change of religion, and, indeed, they sometimes profit considerably, in education and material things, for they are given schooling and gain knowledge to their material improvement. Speaking from an ethical standpoint, the high caste Hindoo is as well off as is a Christian. He is just as respectable, just as moral. This is all the government official cares about. I had rather a man would worship a hundred gods and be honest, than worship one god and steal. Of course, if the missionaries could make an impression on the high caste people, their work would be very valuable in the breaking down of caste. One must remember, however, that the Hindoos are an educated people and it is seldom that a man of education and culture from any country can be persuaded to change one system of ethics for another.

### In Defence of Cannibals.

A dweller in the quiet British town of Ipswich, the home of SAMUEL PICKWICK, Mayor NUPKINS, SAMUEL WELDER, and MARY, listening to the members of the British Association at their recent meeting there urging the desecration of graves, defending cannibalism, attacking civilization and the efforts of missionaries, and advocating the teaching of the customs and habits of savage nations in the schools, may have wondered deeply if their words were not used in a purely Pickwickian sense.

Prof. FLINDERS PETRIE's address against the leveling and destructive tendencies of our so-called civilization, already noticed in THE SUN, was a natural protest against interference with the materials with which his profession deals, and, in a measure, will meet with sympathy from many. We must all regret, for instance, the almost total disappearance in Europe of national costume, of quaint superstitions and local usages, of the picturesque individuality of many towns and districts swept away by the coming of the railroad and other inventions. One need be no follower of Mr. RUSKIN to lament the change. Hideous, ill-fitting black silk gowns have taken the place of the gayly colored Sunday dress of German and Italian peasant women; an elevator is to be put into the Jungfran, Venice's canals are filled in, an asphalt road with electric lights takes the place of the beach at Naples, rack railroads run to the top of Snowdon, of the Rigi, of Vesuvius, Paris and London fashions are adopted in Japan, all things that jar on our sense of artistic fitness. To the anthropologist and the ethnologist, studying man as a product of nature, trying to make out what manner of beast he is and has been in the past, apart from his pretence to be lord of creation and the messenger of progress, the efforts of civilization are merely hindrances, impairing existing evidence of development. A polygamous, man-eating African tribe converted to a semblance of Christianity is a distinct loss to science. The potsherd with which the patient patriarch beguiled his affliction on his danghill, would have for the anthropologist no religious or human or historic interest, but would serve as a starting point from which to reconstruct the characteristics, the degree of civilization, and the origin and development of the Jewish race.

But the search for knowledge has not before so frankly exposed itself as to the ideas and deeds with which it serves the cause of science. An American ethnologist was adopted as a son by an Indian chief, and intrusted with the sacred religious secrets of the tribe, which, of course, he made known. One person at Ipswich proclaimed that he had married a native wife to enable him to gain efficiency as a missionary, and to acquire knowledge of the aboriginal tribes of central India. Prof. FLINDERS PETRIE himself, in common with all Egyptologists, has rendered great service to science by violating the sepulchres of the dead. He earnestly urged that, as the Jews are a pure race, the old Jewish cemeteries of Europe be rifled in order to compare the measurements of the skulls contained in them with those of living Jews. The Indian mounds in our own country are looked upon as the fair prey of the ethnographer. English graveyards are ransacked for British and Celtic skulls, and cremation seems to be the only means by which the remains of our poor historic dead might have secured them from scientific curiosity.

Capt. HINDE, who has travelled in the Congo region, furnished the chief sensation of this notable Congress. In reading an interesting paper on the prevalence of cannibalism, he said that "In the country of the Baletela one sees neither gray-haired persons, halt, maimed, nor blind. Even parents are eaten by their children on the approach of the least sign of old age. Under such circumstances the Baletela are a splendid race." The native camp followers of his expedition invariably ate up all the dead. "In this way they undoubtedly saved the expedition from many an epidemic." In the discussion that followed, one member thought there was something to be said in favor of cannibalism, for underlying it was the idea that the body imbibed the properties of that which it ate. "Upon that idea is founded one of the most solemn of Christian rites." Another told a story from the French, that the Caribs had reached such delicacy of taste that they could tell the favor of a Frenchman, a Spaniard, or an Englishman, and preferred the Frenchman; while still another scientific enthusiast said, apparently with regret, that had it not been for Capt. HINDE he himself would have been eaten.

In the general discussion on the evils of civilization, Mr. IM THUM, who has spent eighteen years in British Guiana, asserted that the native custom of kensama, which is something like a Corsican vendetta, exercised an almost unlimited influence for good. Mr. LING ROTH declared that there is little hope for the Australian aborigine because the missionaries insist that he wear clothes. The Ipswich Philistine must have left the meeting feeling that the foundations of law, religion, and morality, as taught to him, were crumbling, and that, perhaps, after all, anthropology and anthropophagy are the same thing.

The Presbyterians have begun a campaign in this city on behalf of foreign missions. To-day and Thursday and Friday there are to be meetings in various parts of the city addressed by prominent persons, clergymen and laymen. The principal cause of this effort is the great falling off in the funds subscribed by Christians for missionary enterprise. We pointed out not long ago the reasons which, in our opinion, are operating to produce this falling off. The circular before us, which asks for our cooperation, does not attempt to deal with any of them. The only one it speaks of is "the alarming indifference of God's people to the cry of a lost world." We do not believe there is any such indifference. The desire to let light into the dark places of the earth never was stronger. The indifference to missionary enterprise is due to doubt about the efficacy of missions as means of rescuing a lost world. The only part of the world in which they have anything to show at all worthy of the labor and money expended in their work is Turkey in Europe and Asia, where they have had to deal with populations already Christian, but in a low state of civilization. Their labors among the Mussulmans, Chinese, and Hindus have been lamentably unfruitful.

An article in the last *Nineteenth Century* on their labors in China, evidently by a well-informed writer, gives one a sad impression of the hopelessness of their assaults on Chinese religion and morality. In fact, their greatest difficulty—the familiarity of the heathen with professors of Christianity—grows day by day with the increase of travel and improvement in means of communication. The more Christians the heathen see, the more incomprehensible does missionary work seem to them. And then we do not believe that the friends of the missionaries appreciate the effect on the public mind of the account the missionaries themselves give of the results of their labors in the Sandwich Islands, the country in which, more than elsewhere, they have for seventy years had free course. Things finally got so bad, they say themselves, that their sons had at last to wrest the whole country from the Christian natives, and dispossess them of their land in the interest of common morality. This drastic treatment of a "lost world" does not commend itself to this generation. Here is their description of their converts, taken from a good Presbyterian journal, the *New York Tribune*, to-day:

"Yet such is the lamentable predicament in which the Cleveland administration finds itself with reference to the Hawaiian question, the bare idea of a publication of abstract facts and cold statistics touching the Hawaiian Islands becomes at once a thing of terror and alarm. Secretary Herbert knows that the naked truth without the smallest comment or suggestion as to special episodes will be fraught with damning inference. If Mr. Young has only described the social and moral conditions of the country and given the plainest re-

cord of the revolution which led up to the deposition of the savage, ignorant, and licentious régime of Liliuokalani, he has said enough and more than enough to consign to everlasting contempt and condemnation the infamous attempt of Cleveland and his man Blount to stem the march of civilization and reestablish the dispensation of barbarism."

We think this missionary campaign would be useful, if the current objections to missions were fairly met at the meetings and fully discussed. The writer in the *Nineteenth Century* maintains that the attitude of the Chinese mind towards missionaries is precisely what that of the Hawaiians is and must be to-day—that is, one of hatred and suspicion. Seeing what the ordinary Christian sailor, soldier, or merchant is, they refuse to believe that these strange emissaries from an unknown land have nothing in view but the good of the Chinese souls. They think they want to overthrow their civilization and get hold of the government and the land for the missionaries' sows; and after what has happened in Hawaii nobody can blame them. The invocation of ironclads by the missionaries, of course, strengthens these suspicions. The Chinese political organization is evidently weak, but their civilization is probably the strongest and least changeable in the world, and this civilization includes a philosophy and religion which has in thousands of years worked into the Chinaman's bones and blood. No one who studies it can help being struck by

the triviality and weakness of our attack on it through missionary effort.

### Scientists and Missionaries.

While no one denies that the right of residing in parts of China has been conceded by treaty to Christian missionaries, or that all violations of that right ought to be punished, the belief is spreading among well-informed men that the attempt to convert the civilized peoples of India, China, Japan, and Egypt is of doubtful expediency. The signal change which has come over intelligent opinion with regard to this matter was brought out recently at the meeting of the anthropological section of the British Association, when almost all the scientists and men of practical experience in the East, who took part in debate, concurred with Prof. FLINDERS PETRIE in deprecating efforts to impose ideals peculiar to our own race, age, or civilization upon countries which on different lines have already made considerable progress in culture.

Lord STANMORE, for instance, better known as Sir ARTHUR GORDON, a colonial administrator of vast experience, expressed a conviction that as much wrong has been inflicted by a desire to carry out civilizing ideas as by violence. It was a mistake, he said, to regard the semi-civilized races as immoral; their moral sense is very unlike our own, but it is none the less real. As to the attitude to be assumed toward the social usages and peculiar habits of the natives of

a given country. Lord STANMORE, of course, conceded that certain customs, such as cannibalism, infanticide, widow burning, and the wholesale plundering of inferiors by local chiefs, must be put an end to at once and firmly. But it would be well, he thought, to permit the continuance of many usages repugnant and even repulsive to European ideas. In such matters he would trust to the transforming influence of time. Herein he cordially agreed with Prof. PETRIE, who had reminded his hearers that PAUL of TRARSUS did not deem it useful, any more than did EPICTETUS, to prohibit slavery, polygamy, or even gladiatorial shows. The elimination of such evils was left to be brought about, as it was wrought about, by the growing enlightenment and energy of the public conscience.

To much the same purpose spoke Dr. CUST, long connected with the Indian civil service. He denounced the continual attempts of Europeans to uproot ancient civilizations not inferior in some ways to their own, and to destroy customs which are not contrary to moral law. He implored missionaries to be more tolerant toward native ideas and usages and to do Christian things in a Christian way. A long experience in India had convinced Dr. CUST that the wisest plan is not to interfere in things that are not unlawful, and not to try to Anglicize the people of that country. He considered it absurd for missionaries to want to alter the marriage customs of a people which only tolerates divorce in the case of Europeans, and to dictate to natives naturally sober, far more temperate, indeed, than Englishmen, as to what they should eat and drink. He would even go so far as to protect the people of India, China, and Japan from preachers who intrude where they are not wanted. He mentioned the instance of a missionary in China who erected a building under circumstances which made the act a desecration, and in view of such performances he was not surprised that from time to time the Chinese rose against the "foreign devils." In closing, Dr. CUST referred to the sacrilegious act committed in India by a Wesleyan, by whom a chapel was built on the edge of a sacred tank, but who was forced by Lord CANNING to raze the structure to the ground.

Dr. H. O. FORBES and Prof. HADDON, both of whom had lived in New Guinea, went further, and objected to the method

followed by most missionaries in dealing even with savage tribes. Dr. FORBES thought the Papuans should be left alone to adopt civilization in their own time. He said that, so far as his observation of missionary work went, the actual religious change that took place in a converted native was extremely small, and sometimes disadvantageous, as natives who went to chapel thought themselves better than others, and became insubordinate. Prof. HADDON said that the desire of the missionaries seemed to be to crush natives in a procrustean bed; they forgot that the only lasting civilization is that which springs from below. He added that not a few good people confuse clothing with morality, and that if the purpose was to extend the market for cotton goods, it should be carried out openly and honestly, not under the pretence of promoting religion. Englishmen, the Professor said in conclusion, do not, theoretically, wish to exterminate native races, but as a matter of fact they do so, and what has happened in Tasmania, where not a single native survives, is likely to happen elsewhere in the islands of the South Sea.

# MISTAKES IN JAPAN

REV. MR. KATO, OF TOKIO, CRITICIZES MISSIONARY METHODS.

Says the Missionaries Don't Understand the Japanese, Are Often Ignorant and Incompetent, While the Japanese Are Cultured and Educated.

Rev. Satori Kato, of Tokyo, Japan, traveling through this country in the interests of the missions of his native city, gave an address last night at the Plymouth church. Rev. Mr. Kato is a graduate of the Imperial university of Tokyo, but received part of his education in America. He is a member of the Tokyo presbytery.

Rev. Mr. Kato's talk was a surprise to many of his hearers. He criticised intelligently the missionary system which prevails in his native land.

"A large proportion of the Japanese are well educated," said Mr. Kato. "The educated people are much interested in science, and the native ministers are much interested in higher criticism and other original researches in religion. The missionaries who go to Japan have to face people who are infidels and skeptics, and they often find it hard to answer the followers of Ingersoll. The boards should send out educated men who have a knowledge of these things. More good would be accomplished if the boards would send out theological professors to train natives, who better understand the peculiarities of the people. Once the Presbyterians sent out a professor who had several degrees but who did not have much education. The Japanese felt insulted for being treated in such a manner."

Rev. Mr. Kato said flatly that in his estimation many of the missionaries who go to Japan from America are incompetent.

"I would not charge the missionaries with incompetency without good grounds," Rev. Mr. Kato said. "Many of them live in fine houses and employ many servants. I know one missionary who rents several houses and who is supported by the Presbyterian board. Missionaries who learn in a day or two how to order dishes at a hotel find it hard to learn how to preach the Gospel. Of course there are exceptions, but most of the missionaries sent out do not know their business. Many of the missionaries preach dry sermons. They do not understand the social conditions of Japan. It is a momentous affair to establish a church among a people unused to Christianity and the churches should not be too orthodox. The missionaries can correct morals through example more than through preaching. I knew a missionary's wife who was harsh to her servants. A missionary should be particular about the lady he chooses for a wife. The Japanese have much filial piety. You do not read in the Japanese papers of sons suing their mothers, or daughters suing their fathers-in-law. Instead of criticising the Japanese, we should honor them for their love of their parents. Although the divorce laws of Japan should be reformed, the missionaries should not go about it. The people should be allowed to work out the problem for themselves."

At the close of the address, Rev. Dr. Brown, pastor of Plymouth church, said that Mr. Kato's statements had added proof to what he had long suspected; and furnished a strong argument for the founding of the institutional church system in Japan.

## The Thirty Pieces.

The American board of foreign missions becomes an accessory in all the wrongs done by John D. Rockefeller when it accepts money from him. The way to discourage wrongdoing is to ostracize the wrongdoer. If Rockefeller has made his money dishonestly then he and his money should be branded with the stigma of social obloquy. He should be repudiated by all decent people and should be made to feel that he is an outcast and that the giving of any amount of his ill-gotten money cannot buy for himself the respect or tolerance of his fellow-men.

This argument that money becomes sanctified when devoted to a good purpose, no matter what its source, is mere sophistry. If a man were an acknowledged thief would it be right to give him absolute mercy because he gave some small part of his spoils to some good object? Certainly not; brigandage in some countries has bought tolerance by making heavy contributions to the civil and church establishments, but it was none the less brigandage. If a man is a known brigand honest people have no possible excuse for going into partnership with him to any extent whatever; on the contrary they should brand him as he deserves.

Whether Rockefeller is a criminal or not is another question. We have always wanted to give him, as well as everyone else, the credit for being sincere; but it must be admitted that where the condemnation of a man is so universal and where about the only persons who have a word to say in his defense are those who are sharing his money, there must be something wrong.

The Rockefellerers are conspicuously, we might almost say suspiciously, pious. It is unimaginable to us that people who were truly as religious as they appear to be could continue with an easy conscience to make use of methods in accumulating money which such a vast number of their fellow-men condemn as robbery. It seems to me that if I stood before the bar of public opinion thus indicted I would restore to the public the last cent of my wealth and go to work with my hands by the day to prove that I was not a reprobate. No matter what my own views of my operations were, I would distrust my judgment, and I would not want wealth which my patrons felt was plunder wrongfully taken from them.

No college, church or other moral institution can accept Rockefeller money under present conditions with a clear conscience. Even the mission board has to apologize for accepting it, whereas it ought either to spurn it altogether as something defiled or accept it without apology on the presumption that Rockefeller methods are righteous ones. However if the origin of all gifts to good objects were to be inquired into in every case and the rule against tainted money enforced rigidly, it is hard to say where the line could be drawn. This has led to the policy of accepting everything offered—an easy but not a moral one.

When the Presbyterian Missionary Board and the American Tract Society went into heavy real estate speculation, the one at the corner of Twentieth street and the Fifth avenue and the other at the corner of Spruce and Nassau streets, they were properly criticised for subjecting the contributions of the pious to such risks.

Fortunately, however, it seems that the lofty building erected by the Tract Society, with the assistance of a large mortgage, promises to turn out to be a fair investment, the demand for its office being very encouraging. The new Presbyterian building in the Fifth avenue cost \$1,800,000, all of which, except \$450,000, was borrowed money. By selling other property, the Missionary Boards expect to reduce the indebtedness to a mortgage of \$900,000. So far, the income received from the building is considerably less than the sum of the taxes, interest on mortgage, and cost of maintenance, but if eventually it yields its full estimated rental value it will pay about 4 per cent. net on the investment.

In both cases, of course, the experiments were risky, and no sufficient apology can be made for the societies which went into them; but practically the growth in the value of New York real estate is likely to bring them out whole, or at least to make the investments fairly profitable. Such societies usually have little fear about incurring financial obligations, and in thus mortgaging the future. It seems to be their general policy to run into debt, with the assurance that the sorer their straits become the more successful will be their appeals to the faithful to get them out of the scrape. The Presbyterian Church, for instance, contains a large body of men of great wealth, who are not likely to allow their denominational societies to fall into bankruptcy when that catastrophe stares them in the face. Last year the Presbyterian Missionary Boards were behindhand by more than half a million dollars, and they had borrowed all the money they could raise on their securities. If they had been merely business concerns they would have had to go into liquidation; but so great an emergency incited a corresponding effort to raise them up by collecting a fund of a million dollars for their benefit, and already more than one-third of the sum has been obtained. Their policy of running into debt worked successfully. It brought out larger contributions at a time when the offerings of the pious were showing an alarming tendency to fall off. Long experience, probably, has taught them how far they can safely go in mortgaging Presbyterian liberality.

We find in the *Tribune* of yesterday a very interesting table prepared for submission to the General Assembly, which meets at Saratoga to-day, showing the increase of the Presbyterian Church during this century in the number of its communicants and the amount of its benevolent contributions. Its membership was 220,000 in 1800, and 992,904 in 1893. In the first year the contributions were only \$2,500; in the last year they were \$3,728,428; yet in both 1894 and 1895 they were less than in each of the years from 1890 to 1893, inclusive, the decrease averaging more than half a million dollars annually. It was this falling off which upset the calculations of the Missionary Boards, and made necessary the supreme effort to raise the million dollar fund to supply the deficiency.

The Presbyterian Church shows signs of falling into theological bankruptcy, but, so far, it continues sound financially. The Presbyterians may be getting poor in faith, but they remain rich in pocket.

Pathfinder  
Apr. 20

### Long-Shots Wasted.

The Presbyterian board of foreign missions issues a report intended to show the startling amount of work turned out in a year by the Mission Press at Shanghai, China. Of the Scriptures there were printed "6,452,800 pages," it says, and of all sorts of works "81,122,718 pages" were produced. This looks vast on the surface but the output of the PATHFINDER office figures out almost as much when reduced to "pages," and there are 279 employees listed in the mission office while the PATHFINDER can only boast of a force one-tenth as large.

The writer has visited numerous mission establishments of various sorts in the Orient and while he has nothing but the kindest feeling for the mission workers personally he knows it for a fact that the output of effective work done there is shockingly small in proportion to cost, if only the truth were known. I accompanied a mission inspector in China and Japan for a number of weeks and he confessed that he was shocked at the infinitesimal results shown for all the money spent. We found but one missionary who was not living a life of what the average American family would call easy-going luxury.

The picturesque version of the missionary's life as one of terrible hardship and self-sacrifice is erroneous but for exceptional cases. But who dares tell the truth about the conditions? The inspector in question, who had helped to collect hundreds of thousands of dollars for foreign missions said frankly that he did not consider the showing successful but that it would be too much of a shock for the well-intentioned mission contributors at home if he were to report the case as it was.

I say, with some eye-witness knowledge of the subject, that I would not give one cent for foreign mission purposes, certainly not when the demand for Christian charity and devotion literally at our very doors is so crying. Others of course have the privilege of applying their efforts where they will. I speak for myself, at the risk of being excommunicated by all orthodox people. The mission cause is a fetish. I know that the people of China, Japan and India who are being missionized at such vast cost are on the average already fully as good people, fully as good Christians, as the average of my neighbors and the people of the so-called civilized world generally.

After the splendid showing, mentally, morally and physically, made by the "heathen" Japanese in the present war, against the background of self-assertive Pharisaism displayed by "Christian" Russia, is it not the most egregious effrontery for us to assume to patronize and instruct these same Japanese with their childlike innocence, their reverence for every fine and beautiful thing, their sobriety and industry, their modesty and tolerance? And this is why, as we have so often said, this war is to be a lesson to the whole civilized world as well as to Russia. After it is over it will be the cue of the Civilized World to "go way back and sit down." And for one I hope it will teach us that charity begins at home and that we must first learn to rule our own souls before we can assume to rule the souls of others.

### INDICATIONS.

For Etowah: Partly cloudy on Saturday and Sunday; fresh west winds.

VOL. 52. NO. 58.

## CHINESE TROUBLES

### Major General Corbin Blames Missionaries for the Uprising.

### CAUSES OF DISTURBANCE

Does Not Think China Will Break the Peace With the United States Or Any Other Nation.

SAN FRANCISCO, March 9.—Major General Henry C. Corbin, who has just arrived here from the Corea from the Orient, has caused a sensation by the emphatic statement that the missionaries are largely to blame for the hatred of foreigners and the anti-foreign rioting in China.

"There will be no war between the United States and China," said General Corbin. "So far as I have been able to observe, the reported disturbance in China have been exaggerated, and conditions are not so alarming as one would be led to suppose from reports that have been published abroad throughout the Western world.

"That there have been disturbances is quite true, but I do not think they will break the peace of China and the United States, or any other nation.

"The feeling against Americans in China does not extend that entertained toward all other foreigners, and as I understand the situation the anti-foreign feeling is due in large part to the exploitation of business enterprises which the Chinese feel sure should be controlled by their own people. There is a feeling against those who have in various ways obtained through scheming and corrupt officials franchises and concessions that should be vested in their own people. They are willing to refund to foreign investors the money they have spent in their country; in fact, this was done in the case of the Hankow and Canton Railroad.

"Aside from this source of anti-foreign feeling, the troubles in China are due to the presence of missionaries. I was assured by a very prominent Chinese that the Chinese people are not at all friendly to the presence of foreign missionaries. They resent the efforts of the missionaries to force a lot of new creeds on their people. The Chinese have perhaps a more firmly fixed religious belief than any other people in the world, and they look upon the religions of the Western world with scant favor.

"The Chinese government is as friendly to the people and government of the United States as toward any other, although nothing has a greater tendency to strain them than the frequent publication of false reports and threatened armed invasions. Although not encouraged by the government in any way, these reports do titillate a grave menace to the continuance of amicable relations between the Chinese and Americans, for those misleading reports by means of the native press are circulated broadcast throughout the empire and in ready credence among the masses."

HONG KONG, March 9.—The friction existing for some time between the Viceroy of Canton and the American representatives there has given place to more pleasant relations, which state of affairs has been signalized by an exchange of courtesies. The Viceroy gave a banquet in honor of Rear Admiral Train March 6, while the Viceroy and a number of high officials attended a reception at the American Consulate March 7. This was the first function for some months at which the Viceroy had exchanged amenities with the Americans.

### Religious Missionaries.

To THE EDITOR OF THE SUN—Sir: Mr. T. J. Scott offers several favorable quotations to show the value he sets upon foreign missions, just as I might quote many more sustaining the opposite view of this or any other subject.

For example, Mr. Stevenson's record of the excellent but narrow French missionary, teaching lines of Scripture month after month to Marquesan boys, "without result," as he disparagingly remarked; or Mark Twain's account of the East Indian mission school, where the prescribed trisets, hats and dresses made the pupils uncomfortable social outcasts and subjects of ridicule to their fellows, who dressed as nature and the climate indicated; or the eminent Oriental, now or recently in New York, doing good as a missionary, who, in a magazine article, corroborates the others and remarks that missionaries in India are "laughed at," while the material good things they give are seriously accepted.

All of this proves no more than Mr. Scott has shown, but it suggests a reason why our millionaires, who are discriminating business men, endeavoring to place their charity where it will do the most good, seemingly balk at foreign missions while giving freely to home needs.

Missionaries are sent out as teachers and moral and religious guides to people a large proportion of whom are their superiors from every point of view. A large proportion of these foreign missionaries are good people, undoubtedly, but ignorant of everything save a little theology, narrow and woefully incapable of practical thinking or working.

Mr. Scott can cite individual missionaries who are broad, educated, strong and capable and who accomplish great and good results at home or abroad; but it is the paucity of these, I fancy, that causes givers to hesitate or decline.

BERSEYMAN.  
NEW MONMOUTH, July 17.

# IDOLS PUT OVER BIBLE

Prof. Frederick Starr Urges  
Civilization to Let the  
Heathen Alone.

## MONEY FOR MISSIONS? NO

Rockefeller Gift to American  
Board No Check to Edu-  
cator's Criticism.

Does John D. Rockefeller, in giving money to foreign missions, send we and trouble to the heathen? A professor of the University of Chicago, so richly benefited by the master of oil, offers an unqualified "yes."

Philanthropists who give their money to mission boards for the purpose of converting heathen nations are malicious meddlers, according to Professor Frederick Starr, the celebrated anthropologist, and every dollar of their misplaced cash sinks the barbarians lower and lower because of the contact with so-called Anglo-Saxon civilization.

Disregarding the sentiments of Mr. Rockefeller and of the university divinity school which trains the missionaries, Professor Starr declared in a lecture to students yesterday that foreign religious work was a huge mistake, and that even cannibals would be far better off without his influence.

### LIKES HEATHEN RITES.

Professor Starr told the students that the religious rites of the heathen were more tolerant than the Christian religion, which he termed to "intolerant," thereby working injury to the normal state of primitive peoples. Fancy drinks, rum, shoes, stiff shirts and alarm clocks he named as the only benefits Anglo-Saxon interference had given to heathen nations, and those he declared "the ridiculous monuments of our meddling."

"There is not a barbarous race in the world that we have not tried to enlighten and convert," said the professor. "There is hardly to be found a population so small that we have not carried the torch of learning to it—never failing to bring back the cash."

"We wish to convert these barbarous peoples. Therefore our religion, which is an intolerant religion, holding that there is nothing but everlasting damnation for those who do not happen to have heard of it, sends its missionaries to foreign shores."

"It is all a mistake. An African living in an African hut after an African fashion is likely to be a better man than he would be after the Anglo-Saxon introduced his religion, his surface civilization and his rum."

### REAL WORTH IS SAME.

"We think we are the chosen of God. It is my belief that the real worth of the different races is one and the same. But because we think we are in the lead we teach the heathen a great number of new drinks, for which they probably were plining.

We are the most meddlesome race that ever existed. We meddle at home, we meddle abroad and we meddle everywhere, and it is the almighty dollar that is the reason for our meddling. That is the watchword of the Anglo-Saxons. Our missionary work is simply meddling.  
"We send out our merchants and literally force the products of our so-called civilization on nations that do not want them, and do not need them. The real reason for this is our overwhelming greed. We pretend to be so sorry that the nations of the world are so barbarous, so we sent merchants to introduce our wares—for the good of the heathen, of course."

## AN ADVENTURER'S LIFE

HE WANTS THE GOVERNMENT TO GET  
\$75,000 FROM ENGLAND.

*Starr*  
Steinberger's Career in the Southern Pacific  
—Going to the Samoan Islands in a  
Quasi-Official Capacity—How  
Missionaries Grow Rich.

*Free Press - Carlson*

WASHINGTON, Sept. 15.—A firm of New York attorneys is pressing the claim of Steinberger, the South Pacific adventurer, before the state department for its consideration and endorsement. It amounts to \$75,000. This noted adventurer is now a resident of the city of New York, and is said to be in very poor circumstances. This pioneer in the South Pacific was born in California. His father was Count Steinberger, a descendant of a noted German family. He went to the Samoan islands during Grant's administration. He did not go out upon his cruise of adventure without some sort of endorsement from our government. Hamilton Fish encouraged him and gave him a semi-official indorsement. Steinberger claims, and may be able to prove, that the state department officially indorsed him and sent him out as a secret agent of this government, to gain a footing for us, if possible, in the South Pacific. Steinberger was well received in Samoa. He became very soon identified with the Samoan government, or rather a government which he helped the Samoan authorities to establish. Steinberger would have got along all right if he had not incurred the enmity of the missionaries. The missionaries sent out by the various Bible societies of the world have built up powerful rings in the Oriental and semi-civilized countries where they are sent. The missionary business has become one of the most profitable pursuits. The industrious missionary who goes out to save the souls of the heathen has splendid opportunities for getting rich. The principal agents for the secret distribution of opium in China are the missionaries. Some of them have made large sums of money in this trade. Peter Barker, one of the richest men in Washington, and who lives in one of the finest houses on Lafayette square, is an old missionary. He made all of his fortune skinning among the heathen.

Steinberger underrated the power of the missionaries in the Samoan islands, and instead of working with them worked to overthrow them. They found him a very dangerous man, and resolved to break him up before he could gain strength enough to destroy them. The missionaries confided with the English authorities and gave the latter to understand that Steinberger was a dangerous man; that he was seeking to establish the authority of the United States in the Samoan islands, and that if the English did not act promptly they would lose a chance to control one of the most important stations in the South Pacific. Steinberger at this time had just begun to accumulate some property. He had invested what capital he had brought with him from California in property on the island. He was suddenly arrested one day by

the English authorities and carried on board one of their ships without any opportunity to save a dollar of his fortune or a stick of his property. He was carried to Australia and was landed there penniless. He had to go to work as a day laborer to earn enough money to take care of himself and to procure passage home. He landed in Paris about six months afterward without a cent. He hunted up a few friends there and was enabled to borrow passage money to New York.

He has been there since the close of Grant's administration in 1877. He first asked to have his claim presented by Mr. Evans when he was secretary of state under Hayes. Steinberger claimed that he was an American citizen, and that he was robbed and cruelly treated by the English authorities, and that this government should take him up in reclaiming his property. His claim has been the subject of some correspondence. It has been held by Mr. Steinberger lost all the advantage of being an American citizen when he accepted office under a foreign government, and that his remedy is against the Samoan government instead of the English on account of its failure to protect him. Steinberger ingeniously sets up that he was really in the service of this government, and that although he accepted nominal service under the Samoan government, it was in accordance with his instructions and for the purpose of further pushing the interests of this country.

### Buddhism Not a Creed of Murder.

TO THE EDITOR OF THE SUN.—Sir: One of your correspondents affirms what he claims to be "a very important fact, namely, that the course of every religion which the world has ever known has been blazed with blood." He errs. Buddhism has no such red record of slaughter. Fire and sword have never been the agents for spreading the knowledge of "the four noble truths" proclaimed by Gautama Buddha. Christ knew very well what He was about and had a clear view of the future when He declared that He came upon earth "to bring not peace, but the sword," Sakyanani taught gentleness, humanity, love for "all things that suffer life." The trees they planted have each borne fruit according to its kind; hatred, cruelty, and death that of the cross; toleration, mercy, and brotherhood that of "the good law." There is sad degeneracy in the practices of modern Buddhism, but in the teachings of the Great Master you, correspondent will find that which he asks for, viz.: "Something containing the pure moral elements of Christianity, without its borrowed pagan rites," and "its past history of crime" has never had a parallel in the annals of Buddhism.  
J. H. CONSELLY.



E CINCINNATI

# FEARS NOT A FIGHT.

### Col. Ray Says Chinese Situation Is Exaggerated.

### No Orders To Prepare For Trouble Received at Fort Thomas.

### Blames Missionaries For Boycott and Says Scouts Are Cowards.

Col. P. H. Ray, commanding officer of Ft. Thomas, who has traveled extensively through China, in speaking of the threatened trouble in that country, said to the Times-Star Tuesday morning: "The published reports of great activity in the army in preparing for trouble in the Orient are greatly exaggerated. I see where four million rounds of Krag-Jorgensen ammunition has been ordered for the use of the soldiers in the Philippines. This order is not out of the ordinary, as the Philippine scouts are armed with the Krag-Jorgensen rifle. This rifle is practically obsolete, although soldiers in this country are armed with it. A new rifle has been adopted for the army and received a telegram just a few days ago, stating that it would soon be issued. So you can see that order for the ammunition is just for such troops as the scouts, who are armed with that gun. Why, in the event of trouble in China four million rounds would not be a drop in the bucket. One brigade would use that amount in one day's fighting. Here we have received no orders for change of station, neither have we received any that would lead one to believe that we would be needed in the Orient. The report that the Philippine scouts could be used in China is not regarded seriously by officers, who are conversant with the character of the natives of the islands. The scouts are born cowards and for use in China would not be worth their food. Take them away from home and they fall victims of nostalgia, and could not make a good parade. As far as the boycott in China is concerned, from personal observation, I do not think that this country can remedy it by force of arms. If you will go to the root of the matter you will find that the missions sustained by the people of this country are the cause of the boycott. The Chinese people have no national spirit whatever and are very tolerant of other people's belief. But, as one Chinese merchant told me while I was in that country, the people will not always stand for the methods of our missionaries. The teachings of Confucius, while not a religion, allow great tolerance, and when our people

say over there and say that our religion is the only one, it naturally causes resentment. The missionaries are always backed by a squad of soldiers or a gunboat and in a great many cases where a missionary is robbed or harmed in any manner, innocent Chinese are made to pay the damages. The missionaries live on the fat of the land and are very arbitrary and aggressive in their efforts to spread their belief. The boycott is retaliation by the Chinese. If riots are the outcome of the boycott, I have no doubt that measures will be taken by this Government to protect lives and property. We here, however, have received no orders to prepare for trouble."

*Am. Jour. 11/05*

## WICKED AMERICANS ABROAD.

### The Missionaries Indulge in a Little Denunciation of Their Critics.

Resident communities of Europeans and Americans in Asiatic and South American countries were charged with the grossest immorality at the twelfth annual conference of foreign missionary secretaries, which began in the Bible House yesterday. John W. Wood of the Episcopal board of missions, speaking for a committee appointed last year, after a similar denunciation had been made by a member of the conference, reported:

"These foreign residents, men and women, find little time for church; business and pleasure taking most of it. Anyway, there is little to attract. They will not attend the missionary services, and usually the overburdened missionary has no time to devote to them. Something must be done for the thousands of young men who are going out to these foreign communities to interest them in upholding mission effort and to put around them those strong, preventive, moral supports so absolutely necessary."

The Rev. E. A. Wicher, who lived in Japan for several years as a representative of the Canadian Presbyterian Church, said: "Moral conditions in Oriental cities, particularly in China and Japan, are almost unspeakable. I know of one city, I won't say where, in which 1,500 Europeans and Americans lived. Among them were 400 young men, of whom—and I investigated thoroughly—all but about twenty kept native women as mistresses. All the total abstainers in that 400 could be counted on the fingers of both hands."

"All this has an irreparable effect on our mission work. The natives argue that if Christianity results thus, they will have none of it. These European residents sitting in their clubs do far more harm than can anything else to the missionary cause. It is to these clubs the tourists resort, and from them come back home the derogatory reports we hear of missionary efforts. We are endeavoring to build up a Christian work, which they, countrymen of ours in many cases, are working just as hard to tear down. We must stop it."

"Many men strut about our streets here at home with a pompous sense of his own high character, who, if put out there, would not stand the moral strain more than two years," declared the Rev. Dr. W. M. Bell of Dayton, Ohio, who spoke on the same subject.

Other speakers mentioned Tokio, Yokohama and Kobe in Japan, and Peking in China, as containing especially wicked men. A committee is to investigate the subject still further and to report.

*Am. Jour. 11/05*

## AMERICAN MORALS.

### Defence of Sojourners in Oriental Cities.

TO THE EDITOR OF THE SUN—Sir: It was with considerable regret that I read in your paper a report headed "Wicked Americans Abroad," in which were summed up the conclusions of the twelfth annual conference of foreign missionary secretaries held at the Bible House last Wednesday. It seems a pity that people representing Jesus Christ should indulge in such intemperate language.

Resident communities of Europeans and Americans in Asiatic and South American countries were charged with the grossest immorality. The Rev. E. A. Wicher, who lived in Japan for several years as a missionary, said that "moral conditions in Oriental cities, particularly in China and Japan, are almost unspeakable." Other speakers mentioned Tokio, Yokohama and Kobe in Japan and Peking in China as containing especially wicked men. Such language gives the impression that a narrow minded and Puritanical standard has been set up and then these communities have been judged by it. This is confirmed when the Rev. Mr. Wicher says of the 400 young men, Europeans and Americans, living in a certain Oriental city, that "all the total abstainers could be counted on the fingers of both hands." As Jesus Christ was not a "total abstainer," I am unable to see just what moral advantage those counted "on the fingers of both hands" have over the remaining 300.

Having lived for many years in the Far East, I do not hesitate to say that the above mentioned charges against Americans there are unjust. Americans in the United States and Americans in the Far East are exactly alike—no more wicked in the one place than the other, no less moral in Asia than here. I cannot understand why any of the speakers should betate themselves to far off Peking in order to find "especially wicked men" when there are a plenty within a few blocks of them right here in New York. In fact, it may well be questioned whether, in what constitutes true morality, New York has any advantage over the cities of the Far East. Certain it is that Americans who have settled there for business or for other purposes cannot be expected to view with friendly eyes the men who make such severe attacks upon their lives and conduct. It is not to be wondered at that "from them come back home the derogatory reports we hear of missionary efforts."

NEW YORK, Jan. 14. W. J.

TO THE EDITOR OF THE SUN—Sir: I was amazed at the allegations of debased morals contained in your article "Wicked Americans Abroad." Particularly was I startled by the charge that American men living in Oriental cities establish illicit alliances with native women.

In this country it is an unheard of thing for young men or their elders to maintain improper relations with women. The "mistress" is a woman whose evil influence has never been known here. This form of vice is one entirely foreign to the nature of our pure, high-minded, men. If those Americans who live abroad do lower themselves to such immorality, it is because of the evil example of men of other nations, the severance of home ties and the debilitating moral atmosphere of heathen countries. If our young men stayed at home, surrounded by the Christian atmosphere of our civilization, they would have no desire or inclination for such debauchery as the missionaries describe.

BROOKLYN, Jan. 14. AN AMERICAN WOMAN

Says the Anglo-Saxon Type Will Disappear - Attacks Public Schools.

CHICAGO, March 12.—Dr. Benjamin De Costa, the former rector of the Episcopal Church of St. John the Evangelist, New York city, who became a Roman Catholic last fall, lectured last night to a crowded house in Powers Theatre on "America, Historic, Social and Religious." Dr. De Costa in speaking of the relation of America to the church of Rome said:

"This nation is bound to send to the Philippines an army of missionaries under an aggressive Episcopalian, to close the Catholic schools and confiscate their property. They are reading the Bible to the natives, whose people we had it as long as we have and have more faith in it than the majority of those going to teach it. Let them mind their own business and convert home people or themselves.

"What we want is a race of men who will become heroes. Men in this country are being made. They are the incoming Canadians, who are a sturdy, upright race, and who are slowly filling up the United States, and changing the massing of the religion of the people here. Italy has a solid claim on America, and here in the future Italy will be looked back to as the Anglo-Saxon type. There is another people coming and behind them will be the Catholic Church.

"Chicago has a great task before it, for the common school is blocking the Catholic religion and Catholics are not aware of it. The public school religion. The Catholics should not be taxed to support systems that they don't want. As a citizen of the United States I want. In the future America this ostracism must not exist.

"The Catholic Church is a power in the earth as a great moral force. When the land is dominated by reverence for the Virgin, morality will prevail. The reformation has played its game and lost. America will soon be the land of the Holy Cross.

A LETTER TO DR. VAN DYKE.

The Failure of Christiana Missions Explained by the Rev. Dr. Biagden.

Rev. and dear Sir and Brother in Christ: The enclosed clipping giving an account of your Sermon on Foreign Missions, wherein you are reported to speak of their "Failure," suggests the following:

Foreign Missions have not been altogether a failure by any means.

But, in comparison to what they might have accomplished, they have indeed been, and still are, an emphatic and most deplorable failure! And the secret and simple reason of such self-evident and lamentable failure is the fact of unbelief in "The Word of God" (Rev., xix., 13), from Genesis to Revelation.

The Missionaries nowadays, with few exceptions, do not Believe in God's Word as literally True, Inspired, and Infallible, from lid to lid of the Holy Bible. They were not "raised that way," nor have they been taught thus to believe in, reverence, fear, love, obey, and exalt God's Eternal Word.

The majority of Missionaries to-day, with few exceptions, go to teach the Heathen morality, expediency, humanitarianism, and civilization, with just a little of the old Gospel thrown in by way of an apology for their being sent out as Missionaries.

But soldiers are Missionaries found to-day who, in the first place, are commissioned by the Colleges and Churches and Boards sending them to preach the one and only, and old-time Gospel of Jesus crucified, to save from Death and Hell, and the lake of fire, and eternal burnings, where the snake of their torment ascendeth up forever and ever, and from everlasting punishment in Eternal Doom, and the bottomless pit, and Perdition. In fact, they preach and teach anything and everything excepting these Words and Warnings of Almighty God, with but very few exceptions. Why, most of the people going out nowadays to serve as Missionaries from the Protestant Church look forward to it as to a kind of a "Pic-nic!"

Just as one of the Missionaries in China recently testified, in reporting the incidents of the recent massacre there by the "Yog-tarians," he wrote that the day preceding the massacre they were all very happy preparing and getting ready for a little "Pic Nic" on the following day!

NOW these Missionaries really believed in all that was inspired, infallible, and Eternal Word tells us of, and wars us about the Devil as a Satanic Person and Spirit, and as "the prince of the power of the air" and the powers of darkness, and all the ceremonies and things which would have been so impressed with their tremendous mission and the dangers of the atonement, supernatural and diabolic on the one hand, and also supernatural and Divine on the other hand, that, instead of getting ready for a "Pic Nic," they would instead have all been down upon their knees praying and making preparation for holding pentecostal prayer meetings or other religious, and supernatural, and divine means of grace for warding off evil Satan, and the powers of darkness, and for bringing in The Holy Ghost in His full power in the Person of some Great Angel from Heaven, or in the Person of The Lord of Hosts Himself! Amen.

And I confidently believe that if those Missionaries had been engaged in prayer and in making preparations for Prayer-Meetings or Revival-Meetings, instead of getting ready for a little "Pic Nic," the Massacre would have been Providentially averted, and the poor dear Missionaries would be living to-day. Until the Missionaries awakened to such veritable faith and belief in "The Word of God," and until they are converted to preach both the letter and Spirit of The Holy Bible from Genesis to Revelation as literally true, why, of course, Missouri will be a failure, and become, more and more, lamentably and disgustingly so as well!

If we admit, as I do, that the Massacre occurred at Home and Abroad, then we must overhaul all our Seminaries and cast out of every one of them, all text books which breed Unbelief, and great sin, and demas all cover heretics and Unbelieving Professors. And turn all Seminaries into veritable "schools of the Prophets," where they will be taught to believe, reverence, love, obey, and exalt "The Word of God" Revelations, xix, 13 as literally and absolutely and eternally true, from very lid to lid of the whole Holy Bible. Amen.

And they must be taught to slun, and dread, and flee from the so-called "Higher Criticism," and "Liberal Teachings," and "Broad Views," and they would indeed from Satan himself; because all of these, are the Devil's instruments, for deceiving and misleading, seducing, and damning unstable souls!

Remembering that it is an impossibility, to take a deadly poison, even by way of experiment, and at the same time escape its destructive work!

It is an impossibility to read Unbelieving verses of any kind, or from any so-called great divine, and yet escape defilement; and the chances are nine in ten, that by such reading, Satan who is a veritable person and spirit, will catch from the reader his virginal faith and lead him on to fatal Unbelief and to the damnation of his immortal soul.

If in the years past there had been less of this heretical and new-fangled teaching of the so-called "Higher Criticism," and "Broad" and "Liberal" views, and all such Satanical and deceiving humbuggery; and if instead there had been more faithful teaching of both the letter and spirit of "The Word of God," and more cloaked prayer for The Comforter, The Holy Ghost, The Great Teacher, so that they might have supernatural and Divine instruction, then you would not be obliged to mournfully and truthfully state that "Missions are a failure;" but, on the other hand, they would appear to all the Christian world, to be a grand and God-given success. May the Lord Jesus Christ Almighty help you powerfully, supernaturally, miraculously, and divinely to make Missions such a blessed and glorious success; and most abundantly bless you in the act for His Great and Dear Ageded Sake, Amen.

I am yours faithfully in the Faith and Love of our Beloved, SIMEON BLAGDEN, Rev. Dr. HENRY VAN DYKE, 130 Bowdoin Street, Boston, Mass.

"OUR BUSINESS" IN CHINA.

Not many American citizens, we suppose, can have read without some disquiet that the garrison of Manila was to be reinforced by another regiment, not because the additional regiment was needed in the Philippines, but because it might be needed in China.

It is quite impossible to blame the State Department or the War Department for making such a disposition. We have a legation in Peking, though this is now fortified and supposed to be defensible against any casual attacks of a Chinese mob from which the Chinese Government may prove to be unable or unwilling to defend it. But we have also Consular representatives at various Chinese ports. We have missionaries at various points inland.

It is absolutely incumbent upon us to protect them against any danger that may fairly be apprehended from local uprisings, whether these be directed against foreigners in general, or against Americans in particular. It seems that such danger is reasonably to be apprehended. We are in a peculiar position with respect to China. By the action of the Executive Department of our Government, initiated by JOHN HAY, we are her best friend. By the action of the Legislative Department, as it has been enforced and interpreted, we are her worst enemy. Every Chinese traveler returning from these shores has a tale of insult and outrage to tell. Apparently every such Chinaman has told it, and it has had its effect. As an old English writer puts it, "Damage is more easily borne by generous minds than disgrace." And disgrace is what we have been inflicting, under color of our exclusion laws, upon a class of Chinamen particularly sensitive to disrespect. This class is the class to which the Chinese Viceroy belongs. Is it any wonder that those Viceroys, even if they did not instigate the anti-American boycott, which came from classes lower down in the social scale, did not take any pains to check that boycott? A remarkable interview reported in yesterday's Sun with the Vice President of the Pacific Mail Company shows that we are reaping in China precisely the crop we have taken pains to sow. The friendliness of the American State Department, the "justice and kindness of the American troops in China," are alike forgotten in the presence of the injustice and unkindness of our legislation and in its enforcement.

The semi-official assurance from Washington that "the Administration has not thought of seeking to compel the Chinese to trade with Americans" is gratifying. Such a compulsion would be as much opposed to American

tradition as it would be in harmony with British tradition, with the tradition of an empire which "must make and sell, or starve." It is to be hoped that our Government has made arrangements which will secure a refuge on American ships of war, in case of trouble, for all imperiled American officials and traders.

How about the missionaries? Some of them may have made themselves welcome by applying the precepts of their Gospel in their own lives. Many, we have reason to believe, have made themselves unwelcome and have particularly incurred the intelligible dislike with which Chinese regard their country. Our ships of war should equally afford an asylum for these. As for continuing their work, that is another question. Possibly the Scriptural precept to "go forth" into all the world, and preach the Gospel to every creature, has been too literally construed. There are 120,000 Chinese in the United States. If the missionary labors of the churches could make real converts, not "rice converts," of one-tenth of these, they, in their turn, would be far more effective missionaries in their own land than any evangelists of a suspected race and a detested nationality. Upon the whole, we are inclined to believe that public proclamation that the Administration has not thought of seeking to compel the Chinese to receive and maintain American missionaries would be as gratifying as the announcement that it has not thought of seeking to compel the Chinese to trade with Americans.

#### REV. MR. SIMPSON'S INTEMPERANCE.

The Rev. Mr. SIMPSON stirred the hearts and turned inside out the pockets of his hearers at Carnegie Hall on Sunday. His particular object was to raise money for the support of missionaries to save the souls of the savage natives of the Orient and of Africa. The great peril of the latter he ascribed to the terrible increase in the consumption of liquor, which he declared had been in the last five years 225 per cent. This is a sad showing, and if the connection between the drinking of liquor and perdition be as close as the reverend missionary, or mission promoter, seems to think it is, his appeal was justified. It may well be said of these unfortunate creatures, in the language of Verges, "It were pity but they should suffer salvation body and soul."

But, according to the preacher's statement in the same exhortation, the pitiable condition of the Africans is as nothing to that of our own people. For in the United States Mr. SIMPSON says that the consumption of liquor has increased 1,700 per cent. in seventeen years, or at the rate of 100 per cent. each year, instead of 45 per cent., as in Africa. We have no means at hand to test the accu-

racy of the figures as to Africa. Those as to the United States are grossly and ridiculously exaggerated. In the year 1881 the total consumption of liquors of all sorts in the United States was in all round numbers 539,000,000 gallons. It had increased in the 17 years it stated by 24 per cent. In 1898 it was 669,000,000 gallons, or an increase of 24 per cent. in 17 years. The number of drinks that a man provides, he will find that it is about one drink every waking hour for every man, woman, and child in the United States, or six drinks every waking hour for each voter. He will hardly claim that all the voters take a drink every ten minutes, or that those who do drink can possibly pour enough down their throats, however copious and steady the stream, to make this average for the country.

As a matter of cold fact, the consumption of all kinds of alcoholic drinks in the United States increased in the seventeen years from 1881 to 1897 inclusive from 539,000,000 gallons to only 1,181,000,000 gallons, or less than 120 per cent. It is an interesting and, we should say, an encouraging fact, that this increase was almost entirely in malt liquors. The increase in the consumption of all forms of distilled spirits, domestic and imported, was less than 4 per cent., and as the population increased in that time fully 56 per cent., it will be seen that the per capita consumption of spirits underwent a marked decline.

This fact may have no significance to

the Rev. Mr. SIMPSON, and yet he ought to see that if the state of things in his own land is as horrible as he says it is, it is poor economy to be giving him money to save souls in Africa when the entire population of America is being swept toward eternal ruin by a flood of alcoholic liquor. His own figures impale him on the horns of an unpleasant dilemma. If they were correct, he should be working in the home field. If they are false—as they unquestionably are—their author does not seem the most trustworthy agent for the careful distribution of funds for missionary work.

#### The Recurrent Simpson.

New York is again asked to contribute to the enlightenment of the heathen. Under the urging of the Rev. Dr. Simpson it has turned in pledges of more than \$60,000, which will be added to the \$100,000 or so collected at Old Orchard, Me., and he is going to try to increase the total to \$200,000. Last year he gathered \$186,000. These are large sums to intrust to a man who makes no accounting. It would not be called good business, even if the man were Mr. Morgan, or Mr. Carnegie. The man who gives up his watch, and the woman who strips off her rings and bracelets have a right to know exactly where the cash equivalent of those possessions will go. The money is raised by throwing the audience into hysterics, and in the Sunday meeting many of the people were blubbering like children—they didn't know for what, but it was merely an expression of the excitement induced by Dr. Simpson's eloquence, or extravagance.

For he said, among other things, that our liquor glasses would make a pile as high as the moon, if they were piled; that liquor enough was served to make every man, woman and child in the world a brute—which precious few of them are, as the doctor knows; that \$75,000,000 had been spent in trying to reach the North Pole, which was more than the Christian world had given to missions in a century—both of which statements are doubted; that a good many men in our colleges are being educated for the devil's work. It is natural that the doctor should feel some hostility to the colleges, for few men with a university education could be so affected by his eloquence as to give their last dimes at his behest.

But the estimates of the doctor are not incorrect in so far as they relate to the public attitude toward foreign missions. We are broadening. We are beginning to understand that others have moral rights as well as ourselves. Our experiences abroad have proved to us that a faithful disciple of a good religion, no matter by what name we call it, is as worthy of our trust and friendship as are most of the neighbors whom we elbow at the church door. We have seen, within a few years, shocking effrontery, unjust usage, deplorable incapacity in the treatment of people in the process of forcing upon them the doctrines of our missionaries. When money is given for education we see tangible results. Money that is given for missions ought to be used in reforming the sins. The great need of missionaries is here.

Far back in the mountains of Ulster County, in this State, near the headwaters of the Neversink river, lies a little settlement called Sholom, which is supposed to have been settled by a colony of people from Ireland in the early days of the present century. To the majority of the inhabitants of Ulster County this community is but little known, as few people have ever penetrated the mountain fastnesses where the settlement lies.

This little hamlet presents one of the most prolific fields for missionary labors in the country. The inhabitants of Sholom, strange as it may seem, have lost most of the characteristics of the Sionite race, as well as any knowledge of the Christian or Hebraic faith, and may have been known to them at the time of their coming to America. There they live in equal and poverty, having little or no conception of a family, and being unable to link them to the great world outside of their mountain walls, where they make their home except the fact that they are human beings.

The characteristics is a thing of the past, and "free love" reigns unbounded and such in its most debased form. Some few agents such as William Smith and the Rev. John Schoolcraft, penetrated the wilds of the Neversink and sought out this benighted and ignorant with the intention of making converts to some sense of what is required of the inhabitants of the United States. He found the people living in sum-down cottages, entirely ignorant, not a man, woman, or child in the settlement being able to read, and totally without regard for anything except their own gratification.

They recognized no law but that of the rule of the strongest. The community, however, being composed of a number of different families, was one immense family.

William Smith, with a aid man who was engaged in shaving hoops, at which industry most of the community make their living, Mr. Smith was the unwilling witness of an affray between two herculean Sholomites, who used a couple of adze and a drawfile for weapons. Happily the fight, which at first promised to be disastrous to one or the other, was stopped by the interposition of Mr. Smith. Mr. Smith was informed, were of every-day occurrence, and often did not end in blood, unless a man or woman, or child, was killed by a fight between the disputing parties, whether men or women; and when there is plenty of liquor in the village, the disputes are more ends in a free fight and often times in a bloody riot, which usually has ended in many cases in murder. This has often been brought to the notice of the authorities.

The inhabitants of Sholom seldom leave their mountain fastnesses, when they do it is only to go to the nearest town, where they go to the store to buy or to Ellenville or some other place to buy or to Hudson Canal to sell their hoops or the baskets they have woven from the epine of the mountain ash, which grows plentifully in that neighborhood.

After selling the products of their industry they drink, which is their chief amusement. Occasionally a drink which may happen to visit Ellenville draws them out of the wilds, and they appear in the streets in a grotesque appearance. Dressed in their holiday attire of every color of the rainbow, they form good pictures, dirt included, of Greek brigands.

The fact that these people pay no attention to the rights of property, are born thieves, is a source of constant trouble to the more civilized neighbors, who inhabit and work the rich farms on the alluvial bottom lands along the Bantout and Mayaville. The property of the poultry disappear from the fields and farmyards, and the standing grain, corn in the shock, and the fruit in the orchards, all contribute to these freebooters. It nearly always happens that the thefts can be traced directly to the Sholomites, but they are so numerous and many robberies have been laid at their door of which they are not guilty.

Many threats have been made to break up this nest of brigands, but seldom is any attempt made to bring them to justice, for it is almost worth a costly life to go among them with the intention of making an arrest.

They are not inhospitable, and any one who may visit them on an errand of peace is always warmly welcomed. Mr. Smith has been talking with some of the elderly men, a desire on their part to be brought to a condition more in a par with their neighbors, who live in the villages along the canal, and he is now putting forth his best efforts to establish a school among them whereby the children and such of the adults who may desire it may become educated. Already his visits to the Sholomites have been to see if they could be secured. This has become more orderly and drunkenness is said to be greatly diminished, while their habitations, which were mere huts, have been first visited them, bear signs of improvement and traces of cleanliness. Much of the fighting has also been stopped.

Mr. Smith expresses great hopes of bringing much good out of the evil that has hitherto reigned in this place as soon as he can get a school established in the mine and thus open their eyes to what is going on in the great world round about them, if which they have in the past been in entire ignorance.

## American Missionaries in Hawaii.

The recent charges made against missionaries and their sons who reside in the Sandwich Islands, by sundry supporters of Mr. CLEVELAND'S Hawaiian policy, have called out a reply in the *Congregationalist* from the Rev. THOMAS L. GULICK, now of Rosemont, Pa., who has lived many years in the archipelago.

The first missionary, he says, landed on the islands in 1820, and at that time the natives were diminishing so rapidly that, save for missionary influences, there would not be a pure Hawaiian living to-day. The people were practically serfs of the chiefs and the sovereign, and American missionary influence, so far as it was exerted politically, was exerted for liberty, until it had "endowed them in fee simple with the taro patches, gardens, and house lots around their bumble thatched homes." None of them knew how to read and write, while now "a larger per cent. have a common school education than the native-born population of any State in New England."

Yet the missionary element remained loyal as long as possible to the established monarchical system, however repugnant to its American ideas. That system, says Mr. GULICK, would be in existence to-day but for the conduct of the last two sovereigns. Mr. SHEARMAN has spoken of "the result of between 50 and 60 years of unbroken missionary government," but Mr. GULICK asks whether that government was in control when KALAKAUA "tried to reestablish the ancient Kahuna witchcraft, and proclaimed himself head Kahuna of the land."

Was it in existence when his sister, LILIUOKALANI, after the option license through public litigation, had been abolished, got it re-established through bribery in the Legislature; when, against the earnest protest and petition of the Chamber of Commerce, the churches, the Christian women, and nearly all classes of her subjects, she joined the lottery ring and again forced through the Legislature by bribery the licensing of the infamous Louisiana Lottery, when offered to her half a million a year she was eager to obtain it? Was it in existence when she made the futile attempt to destroy the Constitution which was the basis of her throne and authority, which she had taken her solemn oath to maintain and obey, when she was elevated to the throne?

"I should like to ask what Mr. SHEARMAN and his friends would have done had they been at the islands when this bold and reckless woman tried to destroy all the liberties of the people, and to lead them into courses which would rapidly have put an end to their very existence?"

But, accepting the political condition of Hawaii as a result of missionary and other American influence, Mr. GULICK says that this influence has saved the natives from despotism and from practical extinction. Quoting Mr. SHEARMAN'S statement that "no man can vote unless he has property which would be equivalent to the possession of \$5,000 in Brooklyn," he says that, on the contrary, there is no property qualification whatever for voting for the lower House, and that while an income of \$600 is necessary in order to vote for the upper House, yet prior to the revolution of 1857 there was no voting for it even by this portion of the people, all the members being appointed by the sovereign.

Wages for unskilled labor have greatly increased since sugar raising began; the land is dotted with churches and schoolhouses; the Government "gives a larger proportion of its revenue for the care of the sick than any other Government in the world," the natives are "far in advance of any other Polynesian race in Christian civilization." But how can such results offset the offence of resisting Mr. CLEVELAND'S machinations to overthrow a republic, and set up in its place a barbarous throne?

## IS IT TRUE?

By F. S. CHILDS.

NOT long ago an English Church Congress was held in Liverpool, of which a correspondent of "The Living Church," the organ of the high church ritualists in this country, wrote as follows:

"One speaker, the Rev. Herbert Moore (who seems to have been a missionary in Japan) asked: 'What will be the future form of Christianity there?' Putting aside the Roman and Greek bodies, he says of the Protestant churches, chiefly Presbyterian, Methodist and Congregational: 'They freely graft Buddhism or Shinto upon the (Christian) faiths. He who joins them commits himself to very little, and may think of the Trinity or believe of the Incarnation as he will.' This, Mr. Moore thinks, accounts for their apparent success, though he adds: 'A most serious leakage, estimated actually at sixty-two per cent., has already taken place among the Protestant sects.'"

This is a very serious charge. It is far out of harmony with what we hear of the living and the dying of the many converts of these "sects." Cannot The Observer, with its editor and co-editor fresh from the field, throw upon the question some light that will be welcome to Christians of every name? For to no Christian could it be otherwise than deplorable that missionaries of any society can be teaching their converts to believe or to disbelieve fundamental truths of Christianity as they like. Frankly, we do not believe it, but we should like to know the facts—if there are any facts—upon which such an assertion is based.

We are aware that one of the ablest Congregational universities has intimated that their Board is sending out to the foreign field men who are not evangelical, but that they are "grafting Buddhism or Shintoism" upon the gospel of Christ to make it acceptable to the heathen is a very grave accusation. Certainly it cannot be true of the missionaries of the great Presbyterian and Methodist Churches, and these are included in the charges. But we should be glad of the judgment of the readers of The Observer. Washington.

47 Minnow Ave. Worcester, Mass

July 20th 1903.

Robert E. Speer Esq.  
Dear Bro.:

I enclose a clipping of report of some of the teaching that is given in Clark University. It is a fair sample of what is being continually given out by that institution. As you are an expert on Foreign Missions you may be glad to be further enlightened regarding the condition of primitive peoples.

Sincerely yours  
M. Reed Harvey

**CONSISTENCY A TRAIT.**

**Primitive Man Does Not Say One Thing and Mean Another.**

The first lecture of the afternoon was by Dr. Alexander F. Chamberlain, who chose for his topic "Consistency," with special reference to that trait of character in the primitive man, which has been the specialty he has lectured on since the beginning of the school.

In his introductory remarks he spoke of the way in which Bismark used to write newspaper editors, and how they would get an insight into the immense amount of duplicity in the career of that great statesman, as people were wont to call him. He is afraid that could not be so in the case of primitive man. He then continued:-

Primitive man does not use his primitive telephone to call up and tell his friend that he cannot keep an engagement because he is afraid it is going to rain. An Indian, a Malay, when he has undertaken a duty, is thoroughly reliable.

One must remember that with some primitive peoples fact and fiction are not distinguished. There were no stories that represent

**the Things That Are Not So.**

There were no liars in the community. There were no fish stories told, and a man did not boast about his accomplishments. He might be challenged and vanquished. So, living from a physical point of view, is unknown among them.

They don't have the difficulty that we have in teaching the sacred literature, when they regarded it as profane. With some primitive peoples, thoughts and actions are the same, and there is good psychological teaching for that doctrine.

Since they made no distinction between body and mind, certain differences could not have arisen. In the matter of dreams certain inconsistencies th...

not occur, because dream life is just the same as real life. Inventions and devices taken in dreams were as valid as those that

**Came in the Daytime.**

It is his doctrine, and if he varies it today or tomorrow, it is no one's business.

Primitive man was capable of making the same generalization that we do with regard to consistency and inconsistency, and it was so with belief and practice. They nearly coincided with many peoples. If you study the medicine men, you will see how a certain amount of inconsistency was developed, but with them it was rather on the religious side.

There was a certain kind of inconsistency by primitive man, and recognizing that certain matters belonged to women. Primitive people were very fond of acting out things when they came to distinguishing between certain things.

If one looks at the history of the various dances of some of these tribes, they naturally felt more closely allied to the birds and beasts they fed because they had a mascot and because they acted like those creatures, they

**Were Those Creatures**

themselves. They said as some preachers say today, that they did not believe in the humber of the drum, just as a mother will tell you privately that he did not believe a word he preached in his pulpit the Sunday before, but the Esquimaux people want that ceremony. Even the more intelligent of the Esquimaux look on not knowing whether it is so or not. Not so with the Pueblo Indians who believe the whole thing is necessary and seem to be able to get into communion with primitive deities. In this manner one can easily charge the American race with lack of consistency. They believe they summoned a living representative of the Gods and animals to their aid, and that they also summoned death.

The spirits are waiting for the signal, and they carry out the idea with spiritual world and thus the whole thing is carried out here.

The Malays, for example, have an entirely different view of religion. The history of the race shows the

**Fanaticism of the Race**

was due to the diversity of it. If one looks at the sexes, one will see that much greater fairness has been meted out to woman. She is usually much better treated by them than by us.

She gets leisure at a certain crisis in her history, and we do not do that, especially in the matter of school life. One made aware of certain things among many of the tribes and a single lie will break the charm. Primitive people look on us the same way as we do on them, and they are under the spell of our coming.

Sometimes our contact has had favorable influences. When we introduce certain things, and then something drops.

The first lie of a white man, tells the whole story. To tell the truth nine times in civilization and make the 10th a lie, may go in civilization, but not with the savages. The man who has been 30 per cent true, is no better with the primitive man who has only been one per cent true. He lied,

**And That Settles It.**

Repetition is dangerous among primitive peoples. If a marksman comes along and strikes a bulleye once, he is expected to do it all the time, else he will lose his self respect. If you say a thing is going to be true, you have undertaken the responsibility to see that it is true. That has ruined a great deal of missionary effort, because statements have been made which were not carried out.

If these statements come true, the church membership will be vastly increased, but if not, the missionary's usefulness, as far as that place is concerned, is at an end, and he can go and get a new occupation any time.

If one takes up consistency in matters of love and war, we find primitive people are as good as we are. The terms of marriage are as fair to all parties as our civilization today, not to speak of the food. It is still the fashion for the woman to

**Do the Courting,**

and one is apt to think that is the best method.

In Malaysia, the bridegroom is put through an examination by the bride's male relatives. They ask him questions equivalent to a course in a cooking school. They have reached the conclusion that a young man about to marry needs a little more intelligence than that used in doing his regular work. All

women of the tribe make fun of him and have him as a mascot for the incursions of a baseball team and by the opposition team, and if he doesn't stand it, they will tell him to go home and wait a day or two, they have made up their minds a man must know something. They find out if he knows anything of the grades of primitive life.

So, too, in their wars. They are carried on as fairly as our wars are. They have treated war as they would marriage. I take the Malays, who interest us now because we are in conflict with them. They are a

#### Very Peaceable People,

and look on war as simply a kind of sport to be treated according to certain laws. Most of the battles in the early days are closed after the first blow is struck, or after the first loss of blood. The defeated retreats from the field, a treaty of peace is made out, and they have a great feast. No matter whether it is two or 2000 who are concerned in the war, the first blood was spilled and a treaty of peace was signed. War is really a picnic with them. If anyone cares to fight, they let them fight and we'll look on and prepare a feast, and 2000 or even 3000 may be engaged, but as soon as one man was killed, the war is over, and the feast is prepared by the women.

War was really looked on as quietly as it was possible to be.

Primitive people are not always at each other's throats. In the home of the Malay a screen is put up between the two parties so a good many of the spears directed at each other may be diverted.

Wars can only be entered upon at

#### Certain Hours of the Day,

and the hour is just as important as the hour for a dinner. The moment people begin to gather they know a battle is on, and women come with a pot and bunch of bananas, for they know its time to prepare the feast. With primitive people the beginning of human society are associated with a great deal of instinct and it is as vain to ask a primitive man why he did this or that, as it is to ask a bird about the approach of winter, and he flutters his wings and flies southward. Just as the birds are moved by instinct, so we are; and whenever we are not content we are in all probability more correct and more evolutionary because more instinctive.

### MISSIONARIES TO THE HEATHEN.

They Are Severely Criticized by an Officer Who Served in South Africa.

TO THE EDITOR OF THE SCN—Sir: A letter under the heading "A Plea to Millionaires," in your paper of July 3, was read by me with considerable interest, and has led me to write this letter on a subject which received a great deal of my attention while in South Africa, and one on which I have always felt that the American public needed enlightenment.

In that portion of South Africa lying between Cape Town and the Zambesi River, and Portuguese East Africa and Welsh Bay, there are distributed thousands upon thousands of mission stations, representing the foreign missionary societies of every country in the world.

During my stay in South Africa, I came into contact with a large number of these missionaries, and from my observations I believe that the foreign mission does more harm than good. During the course of a lecture which I delivered before a foreign missionary society in St. Louis a year ago I expressed myself pretty freely on this subject and aroused such a storm of indignation that I have since been rather timid about giving publicity to my ideas in regard to foreign mission work and its results.

Some might call me an atheist, but I am nothing of the sort, and I beg to point out my reasons for my attitude toward foreign missionary societies.

Have never found in one single instance, a missionary in South Africa who did not conduct a trading business in the field of his missionary operations. I was much amused at Ekalya, in Khama's country, where my regiment was stationed for a few weeks, by a missionary who, in explaining the enormous store which he had of native supplies, valuable ivory, horns, hides, &c., said: "These are a few presents which the dear people have brought to the one who has led them into the bright path of the Christian religion."

The salaries of these missionaries are very small, averaging, I believe, about \$30, but it is a matter of record that the business of the missionaries referred to, in native products, amounts annually to thousands of pounds.

The greatest injustice that I found perpetrated on the innocent savages was by a German missionary in the northernmost part of the Transvaal Republic. He was situated in the heart of a very prosperous and populous native district, and there were a large number of other foreign missionaries located in the vicinity. Our friend did not arouse the enthusiasm or obtain the following that no perhaps expected, and in his fertile brain was concocting a new plan for increasing his popularity. There had been a drought for many months which threatened to ruin the crops of the natives. Our missionary had a ready-made apparatus of construction of apparatus by means of which rain could be produced, and he decided to try this mechanical device. He thought, he allowed information of his purpose to be spread abroad, and great interest was manifested by the natives. This interest was greatly increased when the apparatus had arrived, and it can readily be understood how great was the concern of the natives in anything that could overcome the drought when it is stated that these natives live only from year to year, and drought means to them a year's starvation. On the day when the great trial was to be made, it is said, that 100,000 natives from all parts of the northern Transvaal to witness the trial of my religious friend, and, extraordinary as it may seem, the test was made in the morning, and tremendous rains began falling in the afternoon and continued until the drought was entirely broken.

Needless to say, this missionary was thenceforth the most popular one in the whole district. He was everywhere with followers, and has had ascribed to him by the King of the country in which he lives a vast tract of fertile valley land in which he may raise his home, constructed by native hands, broad avenues of palm trees, splendid flower gardens and immense herds of cattle, sheep and goats, all the offerings of the poor natives, and he has laughingly admitted to me how efficacious his ruse was, in that he made him successful as a missionary, and he said had it not been for this, he would have been in the same plight as his brother missionaries, with only their salaries and the proceeds of their business to live upon. Three years afterward another drought threatened, and the natives appealed to the missionaries for assistance, but he wisely refrained from taking chances of losing his prestige, and told them that their own sins were the cause of the drought, which was sent to them as a punishment by the Almighty Father.

I could quote many other instances of the kind, but I have other reasons for the kind of foreign missionaries. Instinct has taught the native all the moral laws that are the basis of our social structure, and instinct has taught the native that he should not steal, that he should not lie, that he should not murder, that he should not commit adultery, that he should not be a drunkard, and that at a time among natives of South Africa who have never come into contact with a missionary, I have found without exception. In the various tribes with which I have been associated, that they were honest in their dealings among themselves and with the white man.

I have found that they are highly moral. In fact, I have invariably found them, in their native state, living lives that we who call ourselves Christianized would do well to pattern after.

The fidelity of a married woman is punishable by death. Murder is very rare, and theft is punishable by death. As they, therefore, live better lives than we do, why should we try to teach them our way of living? The natives of South Africa who fill the jails are the natives who have been Christianized by the missionaries.

Our missionaries have penetrated into the heart of Africa, into the wild and hitherto unknown parts occupied by these natives, and we have taught them the use of modern inventions. The natural result is that the natives look upon our inventions as great, and upon ourselves as a great and worthy to be emulated. They follow us in agriculture, in the style of architecture, mode of dress, use of firearms, the utilization of our vehicles for transport, and in all ways our improvements are copied, and therefore they are very ready when our missionaries come, to say: "You are great because you have been able to accomplish so much; therefore we accept your religion."

It is a great pity that in giving them the benefit of our knowledge we undermine their moral character in the process. Were we all good, and were our teachers all good, capable only of acts becoming their religion, capable to be well; but, unfortunately, the native copies the bad as well as the good. Therefore when our heathen brother accepts our religion because he believes it is good, inasmuch as it is ours, he also learns to drink whisky because he sees the white man drink it, he learns to smoke because the white man smokes; he learns to lie because the white man lies to him; he learns to steal because the white man steals, and he observes that the white man has not the same respect for moral laws that he has in his native state, and he feels that his law must be wrong, and copies the white man's way.

I wish to assure you that I am not exaggerating one iota in my expressions herein. There is no honest traveler (who is not a missionary) who has observed the results of mission work in South Africa or any other country who will not support me in my assertions.

The development of heathen and unchristianized nations is a development that is for the benefit of civilized nations, to provide new fields for the ever increasing surplus population. The heathen native who would live forever, if left in his natural state, is crushed under the wheels of our ever increasing civilization. He is sacrificed on the altar of the white man's advancement. We have no better example of this than the North American Indian.

The white race and its methods must rule the universe, but let us not deceive ourselves by attempting to believe that our religion improves those who have not been born to it.

It will seem strange that a believer in religion could feel that the religion of Jesus Christ could destroy a race, but that is what he believes. He says that the religion itself could destroy a heathen people, but we have, unfortunately, more of a bad to impart to them than of good. We are anxious to impart the rules of righteousness, but, unfortunately for those whom we would teach, our lives are the reverse of our doctrine, but the example of our daily lives.

ARTHUR W. LEWIS,  
Captain Late South African Field Forces,  
BRITTON BEACH, N. Y., July 7.

Walsley.

For a fine illustration

of fat-head and cross  
delinquance commend  
me to this Grand Jury.

I hope they reach their  
conclusions in their own  
line by a more consistent  
reasoning.

I saw this in the  
morning paper. So  
did, Mr. Guernsey  
Here is a check  
for your pen

W. M. H.

Aug 30-1912

## FOREIGN MISSION FUNDS NEEDED AT HOME, SAYS JURY

The collection of funds for foreign missions was scored in a presentation offered by the Grand Jury to-day to Judge Dike in the County Court, Stockton, after that body had completed its work for the month of August.

"If representatives of the various religious denominations could see the many young girls and young men who are rapidly taking up a life of crime and shame that are brought before this Court on arraignment day they would better understand the maxim that charity begins at home," is the way the statement ends after calling attention to the deplorable conditions which are alleged to prevail.

The statement follows:

"A number of cases have been brought to our attention of minor

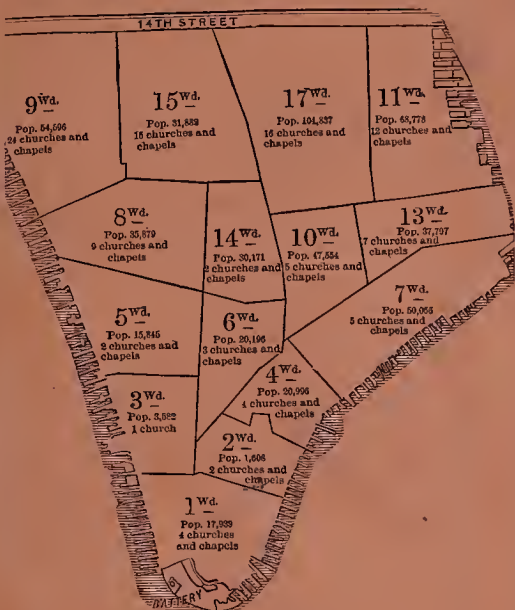
girls who have gone astray from a virtuous life by apparent laxity or inability of the parents, or guardians, to give them proper homes. In the cases that have come before us we highly recommend and give great credit for the work done by E. A. Vivian, of the Society for the Prevention of Cruelty to Children.

"We also view with deep regret the number of young men and boys who have just commenced a life of crime, brought about by idleness and improper associates. The remedy for these conditions is a grave subject, and should receive the attention of the authorities and the representatives of the various religious denominations of this borough.

"This Grand Jury would suggest that if the representatives of the various denominations were invited to attend the sessions of the County Court on arraignment day, they would see for themselves what is actually going on, and then instead of paying so much attention to foreign missions, they would better understand the maxim that charity begins at home."

# THE NEW YORK City Mission Monthly

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## TESTIMONY FROM SOUTH AFRICA

The Attempts to Christianize the Kafirs Described as Unsuccessful.

To THE EDITOR OF THE SUN—SIR: Being a South African, and having lived in a country long the happy hunting ground of missionaries and their helpers, I can affirm that to a South African a missionary has never looked as he does to other people.

To say that the Kafir, Zulu, Basuto, Mafhaungu, Khol-Khol and Matabel would be better off, spiritually and materially, without the interference of the missionary is saying too little. Strange as it may sound, the native of South Africa stands in less need of the civilizing influence of Christianity than does his white brother, herded up in the poorer parts of Christian cities. Prior to the advent of the white man and his missionary the Kafir was the superior of the white man in every respect. Perhaps his manners were not quite as polished as those of the missionary, but he lied less than many white men; stole less, if at all; was hospitable; was strictly moral; took care of his children and honored his parents. These traits are still found in the Kafir, but only where the missionary has not yet settled.

One of the reasons for this is that the making-up of Christianity is too imaginary, and that to a mind like that of a Kafir only things that are natural can appeal. However, the religion being forced down his throat, he swallows it, and, like a case of a wrongly treated disease, the result is unhappy.

Missionary work in South Africa is undertaken from many motives. The most important, perhaps, is politics; graft is a close second; then comes business, and, trailing a long way behind, a little real interest in the Kafir and religious endeavor. It is quite unnecessary to dwell on the political importance of the missionary. That this gentleman, by means of his peculiar powers, influences the making of treaties with the native chiefs is well known; so is the fact that he has often served as the purveyor of arms and ammunition to those who would use them in the interest of his Government.

The native, as a rule, is tackled very much on the same principle as are the women and children in Europe and America. He is told that to go to the heaven of the white man he must assist in the elevation of his black brothers, and that this, under the circumstances, he can do only by bringing to the station at fixed intervals a certain share of his earthly goods. Anything will do, provided that nothing better can be had. Cattle, sheep, goats, skins, grain, everything that can be marketed is welcome.

Besides this, the fear of the white man's *indaka* *umkosi* is instilled into their hearts to the extent of making them work for nothing on the lands of the station or in the house of the missionary. Cases have come to my notice where the missionary, by means of his peculiar powers, mainly superstitious fear, has reduced entire Kafir villages to slavery. Conditions are such that this kind of graft carries with it no risks, and, having not even the drawbacks of ordinary graft, it is hard to fight it in any other way than by excluding all missionaries.

Of course very little money collected at home reaches the missionary in the field. But in most cases the missionary does not starve, and when things come to the worst, and his "spiritual charges" refuse to be bamboozled, he still has the alternative of conducting an up-country store. The opportunities offered by this enterprise are great enough to make the head of a mystagogue and the prices paid for salt, blanketed magnum, snuff and quack medicines, not to mention old Sander rice, powder and Cape brandy, or "Smoke," as this stuff is commonly called, are wonderful.

The missionary on his arrival, as a rule, looks a wo-begone individual. The climate, of course, troubles him a little; his surroundings are no longer those of the theological seminary of the Sunday school, and, as a rule, the Kafir imposes on him to some extent, but this state of things does not endure for long. By the time the hanged expression around his mouth disappears and he takes root deeply. Before long he owns some good horses, fine spring-wheeled carts, imports an organ and a piano, the dogs, sends for the rest of his family, or acquires one, and in short, settles down to a life far from being monotonous or dreary. Sometimes one of them gets knocked on the head, and the Christian Government send a punitive expedition to instill the fear of God into the heathen by means of the business end of a machine gun.

From this it will be seen that the Kafir has very little chance of evading Christianity. It is after him, no matter what he does. There are other drawbacks to the Kafir's position in the question. The missionary tells him that in the eyes of the God of the Christians all men are alike, and, as a consequence, the white man is no better than he. Here the negro comes to grief. He permits this news to influence his words and actions in his dealings with the white man, and the sum total, as a rule, is highly detrimental to both the physical and material welfare of the Kafir. Under such conditions the native heathen becomes vicious, and the doctrines of Christianity to him, indeed, must be a puzzle, especially when compared with the queer way in which the white man applies them.

Of course there are some missionaries whom it would be unjust to include in this category.

Some of them honestly believe that the Kafir would be benefited by the civilizing influences of Christianity; but even their work does more harm than good. Why men should go and force their religion on the so-called heathen is hard to understand, especially in a case like that of the Kafir, whose naturally peaceful existence is to be envied.

The missionary is not liked in South Africa, and has the reputation of being a trouble maker. Even the local clericals have no use for him, for the latter have long recognized that, whatever the benefits derived from Christianity may be, they are not for the consumption of the Kafir. Nobody in South Africa makes an attempt at considering the Kafir his enemy, and this is precisely where racial conditions and religion clash. But, apart from all this, there can be no doubt that the heathen of the Kafir type is better off without being Christianized. The Kafir is not of an imaginative turn of mind, and in his own rebellion, what little he has, the supernatural is hardly expressed. This makes him peculiarly unfit to receive Christianity by reason of its being purely imaginative, and, whether he embraces it things go to the bad with him.

In South Africa mission work, then, can be classed thus: That undertaken with political motives as a case, the kind carried on for the purpose of graft and commercialism, and that conducted by the religious fanatic. None of them helps the Kafir, and all of them transplant into him a kind of fanatic that found its expression in the human sacrifices of the Aztecs, the *patio* *patio* *patio* of Rome, and on the sacrificial stones of Mexico. To convert a Kafir is very much like throwing a lited match into a barrel of kerosene oil. Either the oil will kill the flame or a conflagration will ensue.

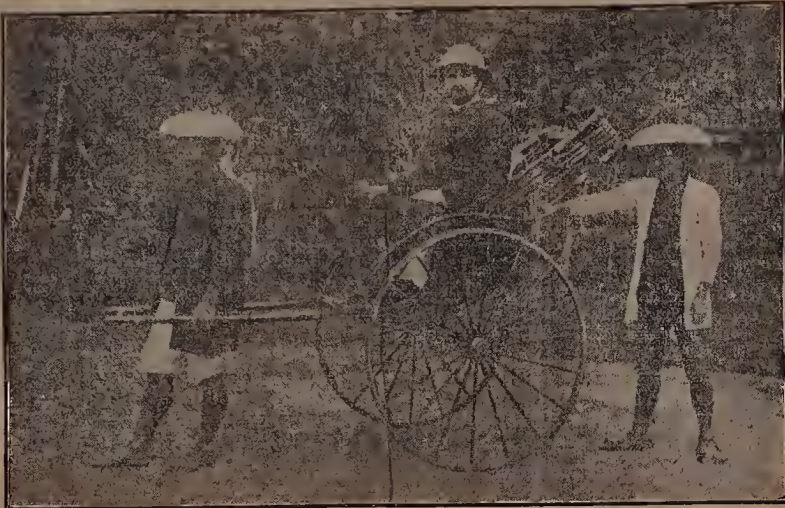
Under these circumstances, it would be well for people to keep their hands off the Kafir, and millions to spend their money in the reclamation of the city poor. Or perhaps the last named course is the best, for the predicament of having money to give away and souls to save by not being too exacting with their daily pound of flesh.

GEORGE S. MODDERENTEN, Transvaal.  
New York, July 23.



Pittsburgh Gazette, Apr 19, 1905

## DR. LEVY SEEING THE SIGHTS IN FAR OFF JAPAN



## MISSIONARIES ARE IN BAD REPUTE

Dr. Levy Administers a Severe  
Censure to Alleged Religious  
Teachers in the Orient.

CANNOT DECEIVE JAPANESE

SPECIAL TELEGRAM FROM

JEROME NORMAN Staff Correspondent.

CHICAGO, Sept. 18.—Reviewing the missionary situation in Japan from a general standpoint the Rev. J. Leonard Levy censured the work of these emissaries in that land in unmeasured terms, from conditions he had learned of and observed.

"Some few make a deep impression upon the people," he said, "and their names are held in great reverence by the men and women who came under their influence, but the story of the large percentage of unfit and unworthy agents who go to Japan, it is too revolting for publication. Suffice to say that it was considered no crime in the missionary to attack the sacredness of the household and to spirit off a child so as to swell the list of numbers converted and saved.

"Then, too, by some arrangement, when trade was dull, the same individual would be trotted around from village to village and converted again and again for the purpose of swelling the number of converted so that funds would be forthcoming from the unsuspecting zealots at home.

"Again, the convert as a rule comes of a class which is known for its rebellious attitude toward the government and by conversion the rebel knows that he is assured of the protection of the foreign government to which the conversionist belongs. There is no doubt but that the uprising in China, five years ago was caused by this attitude of the missionaries toward men who ought to have been turned over to the authorities, but who were protected by the various embassies and legations.

"My talks with men of experience and with authorities in Tokyo made it clear to me that missionaries are not taken seriously in the orient. They are looked

upon as business agents rather than teachers of religion.

"Wherefor serve the good of converting good Japanese into very poor Christians. They have developed a love of home, a reverence for old age the like of which I have never seen. They love their country, are loyal to the state and stand ever ready to die upon the call of duty or to live to support their parents. There is no such thing as an orphan asylum in all Japan. I would not have you beleave for a moment that I consider the religious beliefs of the far east comparable in beauty or worth with the religion that has grown out of the Bible, I am making no comparisons. I am only stating how incongruous the whole matter of conversion appears to me.

"The good side of missionary work in Japan discloses itself to the investigator who has the good fortune to come in contact with a missionary of the character of Verbeck.

"The Japanese being no fools, see that the introduction of the missionaries means an initial step in the direction of increased trade with the countries from which the missionaries hail. Again the wily Japanese knows that the sending of missionaries is a subterfuge for ultimate seizing of territory."

Missouri Facts Apr 9 1905

# DR. LEVY POINTS THE WAY TO NEW LAND OF PROMISE FOR THE RUSSIAN HEBREWS

Pittsburgh Rabbi Lays Plans for a Buffer  
State Before the Highest Govern-  
ment Officials of Japan.

## PROJECT IS WELL RECEIVED

President of the Local Peace Society Is Encouraged  
by the Mikado's Ministers to Believe That His  
Hope for a Home in Manchuria for His Dis-  
tressed Race May Soon Be Realized.

SPECIAL TELEGRAM FROM  
JEROME NORDMAN, Staff Correspondent.

CHICAGO, Sept. 18.—After half encircling the globe as a lone pilgrim, carrying the prayer of multitudes of his race, whose cries for mercy from out of darkest Russia stimulated him to action, the Rev. J. Leonard Levy of Pittsburgh, arrived here last night from Japan with the assurance that his efforts had not been in vain.

Leaving wife, children, friends and comrades, he turned his face to the east last June, with one fundamental purpose—to do as was done in ancient Israel—to plead for the emancipation of his brethren in Russia, whose blood has stained that land for evermore—to bring his message to the statesmen of Japan in their hour of triumph and plead their aid.

He came, he appealed, he was heard, and best of all, he was considered.

The mission was undertaken silently. It was deemed too serious for the fanning of public trumpets before its accomplishment. It was mission free from selfishness and for the personal benefit of no man, but for a race.

Bearing a letter of introduction from K. Takahira, the Japanese minister in Washington, Dr. Levy presented himself to one of the highest officials in Japanese government on Tuesday, July 25. Characteristic of Japanese mysteriousness, the prominent and government leading diplomats who figured in the conference that followed cannot be named at this time. In accord with wishes expressed by them.

Upon this first visit the conversation was interrupted almost when begun by a messenger which requested the officials to go at once to the Shinbashi railroad station and meet Alice Roosevelt and Secretary Taft and party who were to arrive in Yokohama that morning. The appointment was then postponed until Saturday morning, July 23.

At this time, the Japanese officials were urgently summoned to the palace to consider a report which had reached Tokyo that the Russian peace envoy, M. Witte, had refused to sail for the United States to take up and consider a peace treaty.

### Why Rabbi Levy Went to Japan

To entreat the good offices of the Japanese government with the Chinese government in behalf of opening up a portion of Manchuria for Russian-Jewish colonization.

To appeal to the Japanese authorities to use the opportunity afforded by the peace negotiations in behalf of the extension of liberal government in Russia.

To plead that peace he proclaimed, not at any price, but without special price.

To study the labor, social, educational and religious conditions of Japan.

Miles traveled, 18,500; 11,000 by water and 7,500 by land.  
Time consumed, three months.

#### POINTS OF INTEREST VISITED.

Yokohama, Kamakura, Enoshima, Tokyo, Nikko, Chujenji, Myanoshita, Hakone, Kyoto, Biwa, Nara, Osaka, Kobe, Inland Sea, Straits of Tsushima, Hiroshima, Shinjohsaki, Nagasaki.

Result—Frustrating of events which are in accord with the prayers of the mission.

BUSINESS MEN  
MORE POPULAR

PEACE ENVOYS  
OF JAPAN IN

Later in the day an appointment was made to meet Dr. Levy in the official residence of the minister of foreign affairs on Sunday morning. Here the opportunity was presented that afforded undisturbed consideration by the leading political brains of Japan of the proposition in behalf of which nearly 20,000 miles were traveled, three months were spent and all expenses personally sustained. What followed at this conference is best told in the words of Dr. Levy himself:

"I do not care to mention the names of those with whom I discussed the proposition which I believe will prove of greatest benefit to untold members of my persecuted brethren. The Japanese have taught me to use a great deal more discretion than I have ever used before. In brief my propositions were three in number.

"The first was that the victorious Japanese should use their influence with the Chinese government in having Manchuria opened up under special terms and advantages to such of my brethren of Russian blood who would be able to support themselves with the opportunities so afforded. The land is fertile; almost virgin soil. It is rich in minerals which have scarcely been sought. It now accommodates 7,250,000 people, but could comfortably accommodate five times that number.

**He Awakened Interest.**

"Religious problems were to play no part, but I sought this to secure a happy refuge where my persecuted and outraged Russian brethren might be enabled to become self-respecting, self-supporting and generally useful to themselves and mankind.

"At the beginning of my unfolding of this plan my audience was more or less apathetic, but as the possibilities of a buffer state became clear to the political vision of my hearers, the profoundest interest was awakened."

Dr. Levy explained with what impressiveness he was viewed by the men whose characteristics are that their thoughts shall not be reflected upon their faces. When the buffer state idea was unfolded there was an instant jumping up and resitting, this time upon the legs, in tailor-like fashion. Continuing, Dr. Levy stated:

"My answer was that Manchuria, of course, belongs to China. I was told that it was the avowed intention of Japan even at that time, before peace was declared, to return Manchuria to China, a condition which has been met. However this promise was made, that at the earliest possible opportunity after war had ended and peace was declared the matter would be brought first unofficially to the attention of the leading men in China in the hope that Chinese government would be finally moved to grant such a petition.

"I was personally assured that my proposition met with the hearty approval of highly important men in the upper strata of the Japanese diplomatic

**WITH JAPANESE**

**Dr. Levy's Letter from Pittsburgh Chamber of Commerce Brings Results.**

**SPECIAL TELEGRAM FROM JEROME NORDMAN, Staff Correspondent.**  
CHICAGO, Sept. 18.—The Pittsburgh chamber of commerce is of more import in the eyes of the chamber of commerce of Tokyo, Japan, than it can possibly conceive.

Desirous of the assistance of the secretary of the Tokyo board of trade in securing data and statistics bearing on labor conditions and industries of the land, the Rev. J. Leonard Levy, during his visit in that city, presented the secretary with a letter of introduction from Gov. Pennypacker of Pennsylvania, which teemed with good recommendations. The Japanese carefully read it, said it was real nice, but offered no aid. A letter from Mayor Hays of Pittsburgh was then shown, but to no avail. A letter from the Japanese minister, Takahira, was conceded by the Japanese to be very complimentary to Dr. Levy, but when the latter produced a letter of recommendation from the Pittsburgh chamber of commerce, his eyes sparkled:

"What," he exclaimed, "you a clergyman and a member of the Pittsburgh chamber of commerce; truly, you must be a man entitled to respect," and every convenience was at once offered, with a request that Dr. Levy address the Tokyo chamber of commerce upon his next visit.

**GREAT DANGER**

**Dr. Levy Thinks the Plenipotentiaries' Lives Will be in Peril at Home.**

**SPECIAL TELEGRAM FROM JEROME NORDMAN, Staff Correspondent.**  
CHICAGO, Sept. 18.—That the lives of the Japanese envoys to the Portsmouth peace conference will be in peril because of the revenged feeling of fanatics when they again reach Japan, is the firm belief of the Rev. Dr. J. Leonard Levy, who witnessed one of the uprisings in Yokohama on August 31.

"There can be no question," said he, "but that a wave of disappointment passed over Japan when news was received that the only money payment received was \$150,000,000 to defray the expenses of keeping Russian prisoners.

"This amount does seem petty when it is remembered that there were tens of thousands of prisoners who were being fed by the best diet that Japan affords. The price of chickens, beef and eggs rose over 100 per cent during the past few months because of these supplies being fed to the prisoners of war. They were quartered in temples and treated with a courtesy that was remarkable and to which they were unaccustomed.

"On the night of August 31, when everything was externally quiet on the streets of Yokohama, an anti-peace demonstration brought forth in which the most rebellious spirit was shown and one that is entirely foreign to Japanese characteristics. Resolutions were drawn up condemning the peace envoys and the government. Men were gesticulating wildly and cries resounded through the streets. Of course I was not fully enough acquainted with the language to grasp its meaning, but I was informed that loud and open threats were being made and that Baron Komura and Minister Takahira were being accused of selling their country."



RABBI J. LEONARD LEVY.

#### Missionary Work Abroad.

Thursday morning's press dispatches told us that the most conspicuous and impressive demonstration which has marked any session of the International Peace Congress, at Boston, followed an address by Baba Bharati, a distinguished Hindoo. This gentleman, it appears, devoted himself to a passionate denunciation—couched in elegant and polished English, by the way—of the Christian missionary work in India. Incidentally, he scarified Great Britain's practical invasion of Tibet, provoking wild applause, we are told; but evidently his chief complaint related to the missions and quite as evidently "the intense applause" was intended to celebrate that feature of his address.

There was no attack, of course, upon the personal character of the Christian missionaries themselves, nor any impeachment of their motives and aspirations. We all know that these evangelists are honest, well-meaning people, and we respect them accordingly. They seriously believe that they serve the Saviour by invading the ancient civilizations of Asia and endeavoring to persuade them of their error. The notorious fact that they have never yet "converted" a single Buddhist or Mahometan or Confucian of fair intelligence and respectable position means much to the philosophical observer, but does not disturb the unconquerable enthusiasm of the missionaries. The fact remains, nevertheless—and this impassioned protest by Baba Bharati amounts to little more than contributory evidence—that neither in India, nor Asia Minor, nor China, nor Japan has our theology made the slightest genuine progress since the first launching of the propaganda. That missionaries have caused trouble, aroused bitter animosities, and frequently ushered in a reaction to the worst forms of barbarism is undeniable. But that they have saved a soul, in any proper meaning of the phrase, has never yet been proven to our satisfaction.

And now, according to the reports of the Peace Congress, it seems that this enlightened body finds everything to applaud and to encourage in the Hindoo representative's protest against our theological activities in India. Apparently, the verdict of the assemblage is hostile to our scheme of evangelization. It may mean much or little. That depends upon the ideas and convictions of the individual. But there must be some significance in the fact itself, and we are reduced to a choice between the fervent enthusiasm of doctrinaires and the deliberate and informed conclusions of impartial observers. We are quite prepared to believe that the demonstration will not in the least affect the ardor of the missionary movement, and, of course, we know that it will confirm many thousands of sincere Christians in their doubts touching its

wisdom and efficacy. This goes without the saying. The question of practical importance is: "Does this outburst at Boston mean anything, and, if so, how much?"

*Kobe Church*  
*Jan.*

### A MISSIONARY ON MISSIONS IN CHINA.

A controversy is proceeding in the *China Mail* on the methods of missionary propaganda in China. At the time of the recent riots and atrocities in China, we practically stood alone among the foreign papers of the East in charging responsibility for them upon the methods of propaganda adopted by the missionaries, these being in direct contradiction to Chinese manners and customs, as well as opposed to the ethical preferences of Chinese. Support for that view comes now from a Canton Missionary, who writes a letter to the *China Mail* occupying a couple of columns. We make the following extract, which, though lengthy, will doubtless be read with attention by all interested in the question. Answering a correspondent who had criticized his views, this missionary says:—

"Without doubt several causes have been operative in provoking the Chinese to destructive riots against Christian Missions. I am, however, strongly of opinion that the hostility of the people has been much accentuated by our neglect to consult Chinese preferences in details which affect their forms of propriety; also, that this is the main cause of the foul imputations which the Chinese cast upon Christianity and upon the native Christian church; that a belief that these imputations are true is widespread; and that as a consequence the Missions, instead of meeting with the esteem which they merit, are regarded by a large portion of the nation as the very opposites of a morally purifying and elevating agency. I do not think it is necessary to deal earnestly with the riots of twenty years in support of this opinion. The pictures and literature which emanated from the Hunan province, and which had much to do with provoking the Yangtze riot of 1891, are proof that the misio movement was then credited by the Chinese with gross offences against morals; and the newly-issued 'Proclamation from Hunan' affords evidence that the same sort of belief is in active existence to-day. A few weeks ago I read an account in a paper from England of one of the latest attacks upon mission property in China, in which the writer says: 'The object [of the rioters] was probably plunder, and their provocation, if they needed any, was the recent opening of our little hospital chapel. This chapel has never yet been used for preaching to the public, but only the Sabbath and week-evening worship of our hospital employes and patients. The services were at first conducted with closed doors; but the people told such awful tales of lewdness being carried on inside that we deemed it advisable to open the doors and allow

any who wished to enter. For a few days all was quiet, then the rabble began to disturb our services, etc. Let these instances suffice for quotation. I take this much to be undeniable, viz., that among the Chinese there is a widespread and sincere belief that Christian Missions encourage immoral practices, and that this belief is conducive to riots against missionaries and mission property.

"But the Chinese actually point to the seemingly unrestricted liberty of action displayed by missionary ladies, and to the assembling together of the men and women converts at the instance of missionaries, as being things which in themselves are of a scandalous nature, things which shock their moral sense. I see no reason to doubt that they really think this; for however immoral in character the people may be, they have a keen sense of what according to Chinese standards is becoming in outward appearance, and they hold in sacred esteem the manners and customs of their country. To them the national

forms of propriety are the marks and safeguards of virtue, and they necessarily constitute the ordinary standard by which the Chinese measure the character of foreigners. When, therefore, the people see that mission agents act in ways which conflict with their judgment of what is right and proper, and, notwithstanding the law of the land, encourage converts of both sexes to meet together in places of worship, can it result otherwise than that Missions should gain in the Chinese public estimation a very bad reputation indeed? Is there not a weighty balance of probability that our inattention to these things hitherto is of itself sufficient to account for the existence, among a suspicious and ill-informed people, of those erroneous beliefs which have engendered a most bitter enmity towards Missions in the hearts of some, and which have been a powerful incentive to riotous outbreaks? And is it unreasonable to affirm that the present methods of Missions in China are likely to intensify hostility, and to induce further and greater disaster?

"To meet the expressed wish of your correspondent, I will state clearly if not minutely just what method I think it desirable for the Missions to pursue in regard to Chinese preferences specified, and to one or two others kindred in nature. It is stated in a word: GRATIFY THESE PREFERENCES TO THE FULLEST POSSIBLE EXTENT. For instance, I think it important that those practices should cease entirely, no matter at what apparent cost to Mission work, which are strikingly improper in the opinion of the Chinese, and which in the West also would (to put it mildly) be thought unbecoming; e.g. the journeying of unmarried ladies in boats, vehicles, or on horseback, for days and sometimes weeks together, under the escort of unmarried men or that of married men whose wives are not of the party. This has often been condemned, and (if I recollect aright) condemned

by Western governments as well as the Chinese; but if now less of the practice has not yet been brought to an end. Again, some unmarried missionary ladies employ Chinese men servants to attend to inner household duties of various kinds, and I am of opinion that it would be better in a few important respects if they substituted women servants for Chinese 'boys.' Then I have no hesitation in urging that all lady agents should strictly confine their attention to the women and girls of China, and never prejudice their modesty of behaviour in Chinese esteem by concerning themselves with the men of China either by teaching them, by healing, or by a free social intercourse. Another thing, which I deprecate, and think might easily and to advantage be avoided, is the baptism of the women of China by foreign men, particularly when baptism is by immersion. These are instances of what the Chinese consider to be shameless practices; some are also repugnant to Western standards of propriety, and not one of them is indispensable to the propagation of Christianity in China. In the matter of 'mixed assemblies' for the native Christians I urge that they be brought to an end root and branch. As for the purpose of worship, for education, or for entertainment, I am convinced that it would improve the relation of Missions to the Chinese Government and to the people, if the men and women of China were to be henceforth dealt with in separate assemblies, and taught only by persons of their own sex respectively."

*My Mother's Register*  
*Dec 9, 1903*  
*Arthur Bender, Ed. of Memphis*

#### EDITORIAL NOTE.

A FEW years ago a boat was built, the Trigg Shipyard, Richmond, Va., to be employed on the Congo River, Africa. It was intended for use in shallow waters and shipped in sections. It was considered at the time as very seaworthy and unique in its construction. It is reported now that the boat had been employed as a Mission boat under the name of Samuel N. Lapsley on the Congo River, where it capsized recently, drowning twenty-four natives. We are sorry that the poor natives have been killed and not the Missionaries who have no business whatsoever there.

## THE JAPANESE PRESS.

The South China Trouble A deplorable affair has occurred in Nanchang, just at the moment when Western people, especially Americans, are growing nervous over what they regard as manifestations of anti-foreign feeling among the Chinese. This is deeply regretted by the Tokyo press. According to the *Yomiuri*, the origin of the riot which ended in indiscriminate murders of English and French missionaries, seems to have been the killing of a Chinese Magistrate by a French Catholic convert, who invited the official to a dinner with the object of arriving at an agreement in the matter of a building lot. That the death occurred at the priest's residence, and that it was a case of throat-cutting, seems certain. Reports differ, as quoted by the *Yomiuri*, as to who was the man whose hands applied the sword to the throat. The Governor of the Province makes it out a case of suicide, but says it was in consequence of coercion from his host the priest. The Frenchmen's version is that the missionaries, desirous of reaching an amicable compromise, invited the Magistrate to a dinner; but, seeing no hope that his view would be accepted, the Magistrate, out of shame for his failure, cut his own throat. But the *Yomiuri* finds it impossible to decide which story can be proved true, [as the persons concerned were either killed or wounded in the turmoil that followed, and no authentic evidence is yet available. Deferring then, its final judgment until later, the *Yomiuri* holds the French missionaries, in a measure, responsible for arousing popular resentment against themselves and their cause, by attempting to keep possession of land and houses, or by stirring up the native converts against their compatriots, for their own selfish, unspiritual ends. On the other hand, the paper blames the Chinese themselves for employing barbaric means for venting their resentment on foreigners, and, for making the missionaries an especial mark of their murderous instincts, without distinction of nationalities. The paper fears the outcome of this affair will be to leave an evil impres-

sion upon the Western mind. It may drive Westerners to deeper prejudice against the Chinese, and in consequence obscure the fairness and justice of their views of their own position toward China. They are exhorted by our contemporary, when they demand reprisals against China, to keep their minds free from religious and racial bias.

Whichever of the versions may be true,—the one of murder by the priest, or that of the suicide,—the *Jimmin* blames the foreigners for inflaming the passions of the mob, which as usual adopted barbaric measures. Even if it be true that the official was killed by the Catholics, still China cannot plead that the retaliatory action of the mob was right. It is natural that the populace should desire to see the murder avenged—whether the story was true or not, the crowd really believed it, and their anger was only natural. That is incontrovertible. But even granting so much, still the authorities ought in all cases to preserve order. If any one does wrong, the law should punish, and the mob should be quiet. It was only a proof of the local authorities' incapacity in the work of government, to allow their people to give vent to their anger in such a disorderly manner. In case, however, continues the *Jimmin*, the contrary report be true, the Chinese Government has no shred of excuse left, and if such proofs of their lack of power over the masses should continue to be given, the foreign Powers will be obliged to take into their own hands the duty of protecting their own people. The paper has an opinion of its own upon the regrettable fact that the missionaries have often in the past served as the occasion for disturbances, and it intends to lay its impartial observations before the Western public in near future. For the present the paper would impress upon our Oriental neighbours the especial importance attached by the Western Powers to the lives and properties of missionaries, and the extreme severity with which the Powers punish their murderers. Have they already forgotten how the German occupation of Kiacchow was traceable directly to the loss of two missionary lives? Fatal indeed will be the end if China continues in such a course of misgovernment.

From the repeated manifestation of anti-foreign feeling in China, culminating in the Nanchang affair, the *Nichi Nichi* thinks it no exaggeration to fear there may be a return of the trouble of 1900. In its opinion, the desire of the Chinese to recover their lost rights and interests from the foreign hands is an outcome of the spirit of reaction against

pressure from outside, and may be termed justly "abnormal anti-foreign movement." The Chinese are aware, and they know themselves better than any one else, that, even when these rights and interests are recovered, they can not work and develop them by their own efforts. The object of the recovery then is not for the purpose of working independently, self-reliantly, but the mere fact of recovery of the interests is the only thing they have in mind. Hence the *Nichi Nichi* feels justified in calling the anti-foreign spirit of the Chinese a desire built upon a mere fancy, and not the self-consciousness of real power. The series of recent outbreaks in one form or another are all marked by deep resentment against foreigners among the ignorant masses. Though the incidents have not yet led to serious international complications, the journal sees in them mines ready for disastrous explosion. Should an ambitious plotter set but a match to it, the result may be too tremendous to imagine. Our Government then ought to persist in its friendly vicead to China, as the paper is sure there are some able minds in China capable of grasping the threatening situation of their country.

While finding no ground of defense whatever for the unrestrained conduct of the mob, and for the impotence of the Peking Government in suppressing the unruly masses and protecting foreigners, the *Kokumin* remarks that it equally cannot find grounds for defending the actions of the missionaries. They seem to go sometimes purposely beyond the bounds of the high mission they should represent, and to forget their proper attitude toward the natives. They seem to rely on the protection of their own countries, and instances have been reported of their taking disorderly or even criminal converts under their protection. It is then natural that there should grow up a spirit of hatred

between the converts and non-converts, the converts and the authorities, as well as between non-converted natives and the missionaries. The Chinese therefore are urged by the paper to remember the bitter experiences they had many times previously passed through, in consequence of their maltreatment of the missionaries, while on the other hand, the missionaries are advised to refrain from the imprudent acts, which tend to stir up trouble and provoke ill-feeling among the natives.

Then I ran across Jean Baptiste Moreau, who wore a coat made out of a red blanket, and a knit worsted nightcap, characteristic of the "Canuck" or French Canadian. Jean Baptiste and I had had some confidential talks. I had lent him a French book, and he had hung my axe properly on the helve, an art we do not learn in the groves of Academus.

"Mais que voulez-vous, monsieur?" said Jean Baptiste to me one morning. "There is no chance for me, un brave Canadian, in this country. We cannot compete with the Chinaman, nous autres, enfin; nous sommes des hommes civilisés."

"What Chinaman?" said I, for we were at the northern end of the Adirondack Forest, some four hundred miles from the Port of New York, at a point where we could see the Canadian St. Lawrence, a broad silver shimmer, nearing Montreal.

"Ah, monsieur, the Chinaman comes over in the night, and he comes over also by day. They come more and more. The law says no, but the Sheriff, the jailer, the lawyers—'enfin,' the Government, say yes!"

"Nonsense," said I. "We have a very strong law excluding the Chinese."

GIGANTIC AND COMPLICATED FRAUD.

Jean Baptiste shrugged his shoulders. "If monsieur will go to Malone he will see for himself." So I went to Malone, which is the Customs port of entry on the Montreal-New York line, and the most important of the half-dozen stations where Chinamen are detained pending examination.

The Sheriff was there, so was the Under Sheriff, so was a member of Congress, so was the warden of the prison, and, of course, I had some chat with two or three of the inevitable prominent citizens. I also met one or two of the special United States commissioners detailed to supervise the checking of Chinese immigration from Canada.

And after a careful discussion of the Chinese Exclusion Act with men in a position to give an opinion worth quoting, I have no hesitation in pronouncing our present means of excluding Chinamen as a gigantic and complicated fraud. Let me illustrate.

The Sheriff took me into the jail, where were about thirty Chinamen awaiting trial. The prison was of the modern and very costly kind, built in a manner to suggest the vaults of a safe deposit company, with a remote remainder of the fireproof arrangements of the British Museum.

These Chinamen, according to our common law, which is the same as that of England, are theoretically innocent till proved guilty. But in practice we put them in jail first and let them prove their innocence afterwards.

Thus at the very outset the United States places itself in a false position by committing to prison subjects of a friendly Power,

*See. Chin. Daily, New York, Oct 30th*

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**PROBLEM.**

**CHINAMEN IN AMERICA.**

**THE HUMOURS OF DETENTION.**

FROM THE "MORNING POST."

WRITTEN BY POULTRNEY BIGELOW.

We all have to talk French hereabouts, and this refers to the "Empire State of New York" where it touches Canada. Originally we were Dutchmen who got our lands from the Red Indians. Next we became English, and now we receive at our chief seaport about six hundred thousand aliens every year—nearly two thousand for every working day.

So much for the great front door to the North American Continent where Galician Jews, Roumanians, Bulgarians, Levantines, Armenians, Croats, Italians, Portuguese—a whole human menagerie of nondescript humanity pushes past the turnstile of Uncle Sam, and in the course of a few months is casting a vote and helping us to determine the financial system of the future.

But we have a back door to the State of New York, and it is there that my friend Homer Lyman, a true Yankee, said to me: "This is no place for a white man. The French are taking all the work away from us."

*(Concluded on the next page.)*

who ostensibly have a much technical right to enter the United States as any other traveller on the Canadian Pacific—and, indeed, a better moral right than most steerage passengers landing by steamer from Europe. I say ostensibly, because each Chinaman who arrives on the New York border of Canada professes that he is American by birth, and consequently entitled to return to his native soil.

Now is the opportunity for the sly broker in human rights. The man of law has his agents in San Francisco, in Boston, in Chicago, in New York, in Washington. He can engage to prove the innocent Chinaman innocent and stamp him "made in America" for a trifling fee of \$50 to \$100. This fee is not paid by the immigrant, but by some one of the big Chinese companies, which have a chain of banking houses reaching from Hongkong, through San Francisco, Vancouver, and the Mexican border, clear across the continent to the Bay of Fundy.

Uncle Sam claps the innocent Chinaman into the Malone jail, and there he remains for one, two, three, possibly four months waiting trial—during which time the Government is presumably gathering with great diligence the proofs by means of which he is to be deported.

At the same time the lawyer who is appointed to take charge of this case in the interest of the Chinaman, takes him aside and makes him commit to memory a series of answers to a series of questions. Whether the Chinaman enters or not will depend entirely on his capacity to stick to these answers and not be distracted by a cross-examination.

When the day of trial arrives, lo! there appears as witness a Chinese lady from California or possibly Boston, who burns a Joss stick before the surprised commissioner and smilingly acknowledges the Chinese prisoner as her dear son who has only been back to Canton for the purpose of saying a prayer at the tomb of his ancestors!

And then lo! once more into the witness-stand steps another smiling Celestial, who, with equally solemn Buddhististic manifestation, assures the judge that this is his beloved Ah Sin—born in the United States of this lady his lawful and beloved wife, etc.

#### LAXITY OF OFFICIALS

"And now what are you going to do with a people who all look alike?" says my friend the Sheriff.

The Sheriff is wrong. The Chinaman profits by the laxity of our Civil Service. Instead of selecting for this delicate work men competent in matters Oriental we fill the positions with mere political office-seekers who know little of China.

To me each one of those thirty prisoners is as distinct an individual as could be found anywhere. There was the keen shop boy, the calm sampan coolie, the more highly-bred ompradere type, the bund workman, the indoor tailor type, the waiter "boy,"

in short, nothing is easier than to classify the Chinaman even when all are dressed alike.

It is infinitely easier than to size up Germans at a swimming establishment. The face of a German high official differs but little from that of a day labourer. In China the two could never be confounded, save by a Malone politician.

My friend the Sheriff made a pet of his Chinaman; they seemed quite attached to him. While I was chatting in the main detention room a Chinese party was gambling with cards, and a bright Canton-China boy ran up with three dollars asking

had been Mr. Pierpont Morgan declaring a dividend on the preferred stock of the United States Steel Corporation. This is very typical, according to my experience. Over and over again have I been in situations where Chinese (in China) could have pilfered from me or cheated me, yet never has this happened. Indeed I have left my effects about in China with greater impunity than I would dare do in my own country.

#### PROFIT OF CHINAMEN.

The Sheriff of Malone gets \$3 a week for each Chinaman that he cares for. This is paid by Uncle Sam, though the Sheriff himself is an officer of the State of New York. The Sheriff treats the Chinamen very well and gives them the liberty of the place—for what it is worth. It costs only \$3 a week to board and lodge the school teacher up here, and consequently we may reasonably say that the Sheriff makes a clean profit of at least \$1 a week on each Chinaman put into his hands—on food alone.

I went into the kitchen, where half-a-dozen of the prisoners were preparing the noon-day meal. The Sheriff sang loudly the praises of his yellow prisoners, compared them most favourably with the French-Canadians and also with my fellow Yankees.

"These yellow people wash their rice six times before they think it is clean enough for them." And to be sure everything about the kitchen struck me as exquisitely clean—much cleaner than an average American kitchen. They had meat and tomatoes and potatoes and rice and tea—generous diet, as far as I could gather.

The predecessor in the Sheriff's office at Malone had put aside into the bank as the result of his three years of patriotic office-holding the sum of \$20,000. This was told me by one of his friends with pride not unmingled with envy. The Sheriff pointed out to me that most of his prisoners could read and write, and I noted with regret that the iron pens or cells in which they had to spend most of their time were so dark that reading was somewhat trying to the eyes. There were no outdoor recreation grounds, no place for a daily walk. Two of the big window-panes were broken and had been repaired by stuffing in old rags or newspapers. There was a bath-tub, and it was well patronised by the yellow people.

#### COMIC OPERA PROCEDURE.

The present mode of getting the Chinese into the jail sounds like something out of light opera. If Germany or France behaved in this manner we would laugh ourselves free of dyspepsia over it. As it is done by our own shrewd politicians we carefully say nothing about it. To illustrate. When a train leaves Montreal for New York, an agent of the Government telegraphs to the Malone Sheriff the number of Chinamen aboard. The American official then hires teams of the local livery and drives to the Canada border line, ten miles away. He cannot legally drive into British territory and arrest a Chinaman there, but he waits on American territory for the man whom he particularly does not want.

The Canadian train obligingly slacks up just before reaching the line, the Chinamen all alight, the train then speeds on to New York, leaving the Celestials in the wilderness ten thousand miles from home with nothing in sight save an American Black Maria and the man who invites them to be locked up.

But the Chinamen have all been carefully coached. They pick up their bamboo trunks and walk straight for their jailer just as though he were their best friend. And so he is.

This solemn farce repeats itself day in and day out. Uncle Sam has to pay for the teams that go the twenty or thirty miles to fetch the Chinamen from the Canada line. He has to pay the Sheriff for his time. He has to pay special and heavy fees whenever the cells are open or shut—each time that the Chinamen are brought up for examination. He has to pay for the extra guards required at the jail, and he has to pay for the guards that must accompany those Chinamen who are turned back—who must be put aboard ship at San Francisco.

There is just now a special treaty made between Uncle Sam and Sir William van Horne, who represents the Canadian Pacific Railway, on this subject. Under this transportation companies have to take back the Chinamen who do not give satisfactory evidence of their right to enter the United States, but this very treaty leaves an opening for endless legal fees, the bulk of which will have to be paid by the United States.

#### WEAR A CHINAMAN COSTS.

At present it is difficult to say what a Chinaman costs us. From the most careful investigation I could make at the chief port of entry, I should say that each Chinaman arriving here, whether he is turned back or not, costs the United States an average of \$1,000 (or £200 sterling).

Some to be sure are turned back, but this happens merely through stupidity or accident. The turned-back Chinaman is pretty certain to get in at some other frontier. It is only a matter of a few dollars more or less.



While I was on the Canada frontier I went to see the new jail or detention house built with space for sixty additional Chinese.

This assumes that the Government expects a steady supply of a hundred all the time, for the town jail can hold forty comfortably. There have been seventy-five there, said the Sheriff, and he also admitted that there was considerable inconvenience from overcrowding.

One more point. Oddly enough, I could discover no ill-will towards the Chinese among the officials or residents in Malona. The householders like them and would like to have more of them. My friends about the jail praised their general cleanliness, industry, and docility. There are never any fights among them, no quarrelling. They give no trouble to anyone and do their own cooking. In short where we see them close up in America we find that they make the same impression that they do on an unprejudiced traveller in the Far East. I have been in a great many Chinese steerages and city slums, and these compare favourably with European steerages and slums.

#### PLEA FOR THE WHITE MAN.

Personally I do not like the Chinaman, am so narrow that I like only my own flesh and blood. I don't like the Negro as bedfellow and the North American Indian has no romantic halo for me. I don't care to live among blacks, reds, browns, or yellows. The best is good enough for me, and consequently I am in favour of a white man's country.

Mr. Chamberlain will, in my opinion, earn the gratitude of future generations of white men in South Africa if he now throws the whole weight of his great influence against the proposed introduction of Oriental labour into the Transvaal. The social chaos that we have in America owing to the presence of ten millions of blacks who are permitted to vote, and who therefore are a debanching element in our political life, may serve as a timely warning.

We Yankees are sending hundreds of missionaries to China; we maintain them there at considerable expense. Three-quarters of them do less than nothing.

Here is the chance of their lives. Settle in Malona and teach the prisoners that Christ is love, that Americans are Christians, that we therefore love the Chinaman, and want him to be like us.

So far the Chinaman has seen of our government nothing much save a repetition of Mandarin corruption.

Malona has seven grand churches and clergymen to match. I could not discover that anyone of these churches took any interest in the Chinese at their gates, but each one of them sends each year a contribution to maintain a Chinese mission—elsewhere.

Poulterey Bigelow.

*Open for Good*  
*Dec 30<sup>th</sup>*

## DR. IYENAGA ARRAIGNS MISSIONARY METHODS.

### Chinese Views of What "Foreign Devils" Have Done for Them.

#### ORIENTALS TAUGHT TO DECEIVE.

#### Conflict of Jews, Catholics and Protestants Not Conducive to Conversion of Flowery Kingdom.

"The Missionary Question in China" was presented by Dr. Toyokichi Iyemaga, in his Brooklyn Institute lecture, at the Polytechnic Institute, last evening. Though a somewhat severe arraignment of methods which have been followed, the lecturer displayed remarkable freedom from bias in all he said. It was a study of "put yourself in his place," for he gave the idea of the presence of foreigners in China from the Chinese point of view. After telling something that the "foreign devils" had done, in one case, he said: "Now reverse this, ladies and gentlemen; change the tactics. Suppose a Chinese fleet entered your harbors, gunboats stayed and the Chinese compelled you to wear pig-tails, smoke opium and become Confucians, 'followers of the Li'." The audience followed him very closely, and at the close of the lecture the majority stayed for conversation on the subject, many thanking him for his illuminating talk.

Efforts of missionaries from early times were first dismissed. Brahmins, Buddhists, Nestorians, Jews, Roman Catholics, Protestants, etc., and of some it was said that they "taught a deception from which Oriental nations might learn how to deceive." For certain of the Roman Catholic propagandists he had great praise. These were the theological quarrel between Jesuits, Dominicans and Franciscans, that put a damper on paganism. As a result of this sectarian dispute, the liberties of the triars were abridged though a number were retained in imperial favor, because of their scientific attainments. The rivalry exerted their influence mainly among the upper classes, but when the Protestant missionaries came, in 1567, they determined to begin at the other end of the social scale. In Japan, they pursued the different course of teaching first the middle and upper classes. Morrison was the first missionary. He lived in comparative seclusion, translated the Scriptures into Chinese and prepared a dictionary. This was good work to do for the aid of the missionaries, who should come after him, but made only three converts.

Whatever else the Protestant missionaries have been, they have always been outspoken and not always gentle, or considerate. "To the Chinese," said the lecturer, "rough forms of speech are clearly not acceptable. They thought it absurd that people so intellectually lacking should be sent out to teach them. They lacked the five important qualifications of a Chinese teacher, and it was thought that the only good quality to which the missionary could lay claim was that of truth. They were inferior to the Chinese, was the idea in the early days, and therefore not able to instruct them—and that is largely the opinion still."

Speaking of the numerous sects that had endeavored to convert them, Dr. Iyemaga said he thought the Chinese had shown themselves one of the most tolerant nations in the world. Especially was this true, I think, what he called "pre-convention times." The outrages of the post-convention times being provoked, he thought not by Christianity itself, but by cheap forms of propagandism. He gave a birds-eye view of the various conventions and treaties, beginning with the British treaty in 1858. Of the French treaty in 1860, he said, a clause was inserted in the paper, not the original and never contemplated by China, and presumably by the Frenchmen who were party to the making of the treaty, which allowed the French missions liberty to settle wherever they would, and build. Why China allowed this clause, he did not say, or something that the lecturer did not understand. "So this special privilege was based upon pure fraud," said he. It is since this time that the thirty-four serious outrages have occurred, "whose usual sequel" was said to be the loss of foreign gunboats, the indemnity, and the separating of the heads of Chinese officials from their trunks.

The causes of these outrages were said to be: First, the attacks of certain missionaries on certain religious books of the Chinese, who believed in them as implicitly as the Christians do in the Bible. For these there was substituted a "teaching about as foreign to the Chinese as air to fish." In these attacks may be found the germs of all the troubles. Second, the misorder of the native converts, some of whom are of improper character, some of whom are called "rice Christians," because it is for that food staple that they are willing to become converts, and all of whom refuse to report the religious festivals which are an important part of the Chinese life. "The Chinese hatred of the acts of these people goes up to the promoters of the change—the missionaries," it was said. Third, interference by the missionaries in litigation against the converts. Fourth, assumption by the Roman Catholic priests of the attributes of official rank and their assumption of authority. "You may say," said Dr. Iyemaga, looking over his audience, "that our missionaries do not seem to do with this. But to the Chinese that is not a particle of difference. Every foreigner is a 'foreign devil,' whether he be American or Spanish." Fifth, political aggrandizement. Here the lecturer quoted from a letter written by a Chinaman to a word, the speaker of England, Germany and America. These three countries that believe in Jesus, yet have acted in a most unfair manner toward China.

In Peking, in 1900, it was said that certain missionaries took active part in looting the

city. As was sarcastically said (it seemed that looting and vengeance are Christian virtues. "What do you think the impression of all that upon the Chin was made.

Methods of propagandism to-day were considered and comment made upon the discrepancies in doctrines taught by the missionaries which are confusing to the Chinese. In the first place, the missionaries have neglected upon a word, the great importance of their doctrines vary according to sect and they are not on good terms with each other: "They visit the anathema of 'doxies upon heterodoxies,'" it was said. Thirdly, the translations of the Scriptures are poor and they stand in great need of improvement. The Chinese are particular about certain things. What are they likely to think of David and Uriah, for example, or of Solomon exchanging love lyrics with the Scheilahite woman?" was asked. The Chinese attach great importance to elegance of language and some of their translation is about what "broken English" would be to us. The employment of women as missionaries is a subject of misinterpretation by the Chinese, and we cannot help fearing the gross misinterpretation of the Chinese. Of the missionaries sent out by certain European mission circles it was said "her language is about as good-Chinese as the language of the Chinese laundryman is good English."

"I do not refer," he continued, "to the women sent out by you as missionaries. These are women of education and good breeding, and do great good, especially in their work as physicians. It is infinitely noble work that they do." Here he spoke of the good positions for houses selected by the missionaries; another cause of offense, for the spots are generally considered by the Chinese to be the

...of certain lesser gods, and they are left for their habitation, no matter how desirable the location may be. "These are critical matters, you say," asked the lecturer, "nevertheless they mean much to the children."

In closing he said: "I never for the moment entertain the idea that the missionary work is a failure. The noble work and all that they have accomplished in the way of disseminating broad ideas, their fine institutions, hospitals, all with educative effect—these are facts that no sane person will deny any more than their noble sacrifice. All these need no eulogy, but I mention some of the weaknesses of the motion operand." He then spoke of the United States treaty of 1893 as one in which a great error was taken and the missionary position was for the first time placed on a sound basis instead of a fraud. "This is one of the triumphs of Mr. Hay," said he, and the applause filled the room.

*Handwritten notes:*  
Keshava Deva Shastri  
Nov. 1905

### The Fall of Keshava Deva Shastri.

Most regrettable is the incident of Dr Keshava Devi Shastri and the international purity congress. This learned pundit was by the efforts of a few enthusiasts brought all the way from Benares to Minneapolis to tell of the wonderful work being done for purity in India, and a long series of engagements to lecture in various parts of the country was arranged. These have promptly been canceled, and though he was allowed to make his speech he was abruptly informed that there was no place for him in the purity movement.

The trouble came from an interview which Keshava Deva Shastri was indiscreet enough to give the press, in which he had some uncompromising things to say in regard to missionaries. If America knew, he said, how much is spent on missions in India and how little good it does, contributions would stop at once. Christianity, he thought, had gained practically no headway in India, and he saw little prospect that any great number of Hindus would ever be converted. Among the low-class Hindus the movement, he asserts, amounts to bribing converts with material aid, and he complained that the missionary "lives like a lord with a retinue of servants."

These criticisms may be passed without comment; they are mentioned only to show how it was that Keshava Deva Shastri fell into disgrace. "I wouldn't trust a man five minutes on the platform who was unwise enough to make such an unwarranted attack," said Dr Wilbur F. Crafts, superintendent of the international reform bureau at Washington. It was largely through the efforts of Mrs Crafts that the Hindu reformer was brought to this country, and no time was lost in canceling his dates. "I was not intending any attack," protested Dr Shastri when asked about the interview; "I was asked questions about conditions in my country and I told about them. I have not read the interview." When he has read the interview he will be wiser; even experienced diplomats sometime in that say things that seem queer in print, and the normal thing is to denounce the mendacity of the press. Keshava Deva Shastri is less sophisticated. He is not a diplomat, but only a Hindu delegate to an international congress on purity; in his innocence he supposed, no doubt, that outside the congress, where he stuck to his theme of "Social and moral conditions prevailing in India," he had the same freedom of speech that is claimed and exercised by representatives of other creeds.

This liberal view was actually presented by a few members. "If there has been an attack," said Rev J. Ralph Roberts of La Bett, Kan., "I believe it is up to some ministerial association." And a woman delegate said, bluntly: "My understanding is that this is simply a reform association, without regard to the church to which the members belong." But this was plainly the unpopular side. "The congress would never have been called," declared another delegate, Mrs Madeline Southard of Kansas City, Kan., "if it were not for the efforts of the Christian churches." More to the point was the suggestion of Rev T. Albert Moore of Toronto, that if the meeting had been held in India "it would have been in very poor

"taste for one of us to criticize our religion." In the congress, certainly, but would not some of the speakers under such conditions be likely, before leaving India, to say a good word about the missions and the spread of Christianity? Dr Shastri was certainly indiscreet in his remarks, but he has been dealt with too harshly. As a delegate to an international purity congress he was under no more obligation to hold his tongue while in this country than if he had been attending a conference on water-

### As to Missions in India.

To the Editor of The Journal,  
I never heard of Dr. Shastri till I read of the discussion his remarks caused at the Purity congress, but, having lived many years in India, while in no way disparaging missionary work there, I am obliged to endorse the most of his statements, from my personal observation and experience, as well as that of friends there.

It is perfectly true that there is very little indeed to show for the vast sums expended on missions in India. I cannot speak for United States work except by hearsay mostly, but I can for the British

Protestant missions from a knowledge of their own reports and estimates.

It is obvious to any observer on the spot that Christianity does, so far, make little headway in India, and where any real hold is gained on a convert it is more often by the Catholic than by the Protestant missionary.

With regard to the third statement I again agree that the prospect of a large Hindu conversion is very remote. It is extremely difficult for a missionary to get in touch with the upper classes. As for the lower, I fear the missionary is more often imposed upon than not.

The Protestant missionaries certainly live comfortably out there, and I came to the conclusion that those from the United States certainly have more comforts and more thorough than some of their British confreres.

With regard to the common opinion of myself and my friends there that they just became Christians for "what they could get out of it." When I first went out I thought it right to encourage and employ native Christians when I could, despite friendly warnings; but after various unfortunate attempts I gave up in despair and fell back on the "unregenerate" native and never regretted it. I found the latter good and faithful servants, the best I ever had. But I had native Christians who were lazy and dirty, who stole and who lied. I had a flood of bad language showered on my head from one of them, a thing no Hindu or Mohammedan ever dignified himself by doing before me, and finally once when I was going to give another man some work, a good servant I had had for a long time beseged me not to do so, and his remark (he spoke a little English and was proud of airing it) when he said earnestly, and I am sure quite forgetful of my views at the time, "Do not, memsahib; he Christian, he drink," was a perfect shock to me. That was my last attempt, and in future I was a wiser  
—British Memsahib.

Minneapolis, Nov. 8, 1905

### Standard Oil Answers Back.

**F**ORMERLY the big trusts contented themselves with ignoring absolutely all criticism of their methods. Of late such has been the hue and cry that the Standard Oil Co. has several times taken occasion to defend itself before the public. Some say that this is because it is righteously indignant at the attacks being made on it, while others say it is a sign that those attacks have hit the mark.

S. C. T. Dodd, the head of the legal department of the Standard, has issued a long answer to the protests made by Rev. Washington Gladden of Cleveland and others against the acceptance of the \$100,000 gift by John D. Rockefeller to the American mission board. He says in part:

"The objection to Mr. Rockefeller's gift is based upon the allegation that he made his money dishonestly. This accusation, if false, is vile, and, being made by ministers in the pretended interest of morality, is doubly vile. There is no excuse for those who make money dishonestly, and still less excuse for those who in the name of religion falsely accuse their fellow-men.

"The price at which the public for many years has been obtaining all would simply have been impossible had not shippers forced the railroads to reduce their rates, which they did first by rebates and later by open schedule.

"The system of rebates has, happily, received the condemnation of law. The Standard welcomed the change as a beneficial one. Those who contend that the Standard has been built up by means of railway discrimination willfully shut their eyes to the real causes of the Standard's success, and are poor students of the problem of modern industrial combinations.

Mr. Dodd explains that the Standard did just what every other shipper did, namely got the lowest freight rates it could. It is not interested in railroads, copper or other outside interests, he says.

*Handwritten notes:*  
at London  
Nov. 15, 1905

JAMES S. COOLEY, M.D.  
TREASURER

FIRST PRESBYTERIAN CHURCH  
GLEN COVE, N. Y.

RECEIVED  
APR 27 1905  
113

Glen Cove, N.Y., April 27, 1905.

Mr. Robert E. Speer;-

Secretary Board of Foreign Missions;-

Dear Sir;-

The inclosed clipping, an editorial, from a paper published in Washington, D.C., known as The Pathfinder, is calculated to do harm, as this paper circulates among teachers and school people. I had occasion to criticise this publication, a short time since, for admitting questionable advertisements, and the publishers admitted to me that these advertisements were undesirable, but that it was necessary to take what they could get in order to meet expenses of publication.

The advertisements continue to appear, as you may see in a complete copy which I am sending you under a separate cover. The position taken by the publishers is rather inconsistent, as a recent issue, containing the inclosed editorial on the much discussed gift of money to the A.B.C.F.M. by Mr. Rockefeller, will show.

The position taken in reference to foreign missions, however, is of more consequence, as it tends to discredit, not only the work itself, but the honesty of those who are managing it. While it may not be wise to reply, directly, to this attack, the true conditions and the real progress made may be published so as to neutralize the effect of these statements. I remain,

Very truly,

James S. Cooley

November 20th, 1913.

The Minneapolis Journal,  
Minneapolis,  
Minn.

Dear Sirs:

A Minneapolis reader of the Journal who has been troubled by the letter from a "British Membership" as to Missions in India which appeared in the Journal of November 11th, has sent me a copy of the letter, and as the "British Membership's" statements may trouble and mislead other readers of the Journal, I am sure you will be glad to give space to testimonies of a few competent witnesses who know India and the conditions there and would <sup>who</sup> not agree "that there is very little indeed to show for the vast sums expended on Missions in India" <sup>or</sup> "that Christianity does so far make little headway in India", <sup>and</sup> that "the low class Hindu converts become Christians for what they could get out of it", and are rather discreditable specimens, little, if any, improved in character by their Christian profession. I do not know how long your correspondent was in India or how much <sup>he</sup> really saw of the life of the people, but I do know that the testimony of those who have lived long enough in India to know the facts, or who have taken pains even on a brief visit to become acquainted with the actual conditions, flatly contradicts <sup>the</sup> these estimates of the influence of Christian Missions in India.

John Lawrence, who spent his whole life in India and rose to be governor general, declared explicitly, "I believe notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined".

Sir William Mackworth Young, who a few years ago retired to England from

the Lieutenant-Governorship of the Punjab, said in a speech in London on March 4th, 1902:

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer - Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared them selves to the people by their faithful work; but I venture to say that ~~any~~ if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

Sir William Hunter, another Englishman who spent practically his whole life in India, entertained a different view from your correspondent of the influence of missionaries. Speaking of the little band of missionaries at Serampore, he says:

"They created a prose vernacular literature for Bengal; they established the modern method of popular education --- they gave the first great impulse to the Native Press; they set up the first steam engine in India, with its help they introduced the manufacture of paper on a large scale; in ten years they translated and printed the Bible or parts thereof in thirty-one languages."

Sir Bartle Frere, formerly Governor of Bombay, testifies

"That over you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe".

Another Lieutenant-Governor of the Punjab, Sir Charles Aitchison, has testified:

"The changes that are to-day being wrought out by Christian missionaries in India are simply marvelous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste and relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindu superstition, and bringing about a peaceful, religious, and moral and social revolution."

As to the conditions of the low caste Christians for whom no one had done anything until the Christian missionaries showed the way, the testimony of

a Brahman gentleman in a census report for the state of Travencore, may be set over against the judgment of the British Memashab, and from what I gathered from her letter must have been the opinion expressed by Mr. Shastri at the Parity Congress. This Brahman gentleman writes:

"By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition. -- Those who have come directly under their influence, such as native Christians, have nearly doubled the number of their literates since 1875. But for them these humble orders of Hindu society will forever remain unraised. Their material condition, I dare say, will have improved with the increased wages, improved labour market, better laws, and more generous treatment from an enlightened government like ours; but to the Christian missionaries belongs the credit of having gone to their humble dwellings, and awakened them to a sense of a better earthly existence. This action of the missionaries as not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the labourer's condition, for those always existed more or less in our past humane government. But the heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. The Brahman community of Southern India are not doing to the lower classes what the casteless Britisher is doing to them. The credit of this philanthropy of going to the house of the low, the distressed, and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmans, or even the high-caste non-Brahmans can claim this credit."

If I may quote one further testimony, it will perhaps help to explain the contradiction between the opinion of your correspondent and the evidence which I have cited from these witnesses whose competence and trustworthiness cannot be impeached. It is the testimony of another British official, Sir Charles Elliott, who says:

"The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of missions. Now this being the case, it will seem at first sight very strange that so many residents in India should be ignorant of what is going on under their eyes, and that we should so frequently hear their sneers and oavils at the small results of missionary effort. The simple explanation is to be found, I believe, in the extremely narrow limits of our opportunities for observation, and these limits are mainly imposed by the excessive absorption of every one in his particular work or office."

The friends and supporters of Missions among the readers of the Journal are many. They have no desire to carry on an Enterprise which cannot be justified, and I should be glad if you could find space for these testimonies in reply to the criticisms of Dr. Shastri and the "British Wamsahib".

Very faithfully yours,

"Every state of society has vices and virtues peculiar to itself which balance each other, and are not incompatible with a large share of happiness. The untutored Indian or Otaheitan, whose daily toils produce his daily food, and who, when that is procured, basks with his family in the sun with little reflection or care, is not without his simple virtues. His breast can beat high with the feelings of friendship; his heart can burn with the ardour of patriotism; and although his mind has not comprehension enough to grasp the idea of general philanthropy, yet the houseless stranger finds a sure shelter beneath his hospitable though humble roof, and experiences that, though ignorant of the general principle, his soul is attuned to the feelings on which its practice must generally depend. But grafted on his simple manners the customs, refinements, and, may I not add, some of the vices of civilized society, and the influence of that religion which you give as a compensation for the disadvantages attending such communications will not refine his morals nor insure his happiness. Of the change of manners, the effect produced shall prove a heterogeneous and disagreeable combination; and of the change of opinion, the effect shall be a tormenting uncertainty respecting some things, a great misapprehension of others, and a misapplication perhaps of all."

"Why should we scatter our forces and spend our strength in foreign service when our utmost vigilance is required at home? What general would desire to achieve distant conquests, and scatter for this purpose his troops over a distant and strange land when the enemy's forces were already pouring into his own country, estranging the citizens from his interests, and directing the whole force of their artillery against the walls of his capital? I cannot but reflect with surprise that the very men who in their sermons, by their speeches- in short, by every thing but their own lives, are anxious to show to the world the growing profligacy of the times at home- I cannot but reflect with surprise that these are the very men most zealous in promoting this expedition abroad."

"But do not suppose adversaries have abandoned the field of battle; nothing of the kind. They have only changed their ground, and their charge now is not that the missionaries have effected nothing, but that they are a set of pestilent fanatics who have effected a great deal too much."

*Rev. Dr. Geo. Hamilton at General Assembly of the Church of Scotland in 1796. - "The Success of Christian Missions" p. 207.*



"Certain modern crazes fall far below this in what may be called the poetry of delusion -- the dignity of hallucination -- though one, at least, has an aura of nobleness, which, in some instances, redeems it from rank mischief. We mean the modern craze for missionary work in unlikely and unsympathetic countries, where the lives of the missionaries are in danger, where the converts they make are, for the most part, unredeemed scoundrels, and where the civilization of the people is older and more compact than our own, better suited to the needs of the people, and of the kind wherein morality, customs and religion are all as closely and inextricably intertwined as the fibres of a plant. Separate them and you destroy the whole structure. But this argument has no effect on those whose craze it is to carry the Bible into the far East and so turn bad Buddhists into worse Christians. Nor does it give them pause that by their rash action -- self-sacrificing if you will, but none the less impertinent and meddling -- they may create a war among the nations wherein thousands on thousands will be sacrificed. The missionary craze has no respect for ultimates, beyond that doubtful gain of inducing a Chinaman to repeat the Apostles' creed instead of chin-chinning Joss -- of substituting for the Brahmin's belief in the genesis of man from the body of the god, the story of the clay figure and the abstracted rib. For all the misery and murder that may follow his tampering with established faiths -- for all the unsatisfactory nature of the conversions he may make -- he goes on in the old path and shuts his eyes to the evil he so diligently effects. He is impelled by the craze of interference, and reason is as a dumb dog while he careers over the ground mounted on the hippogriff of an impracticable and a mischievous enthusiasm."

E. Lynn Linton,

In NORTH AMERICAN REVIEW.

March? 1926?

Elkland, Pa.

April 11th, '95.

Rev. B. Labaree, D.D.,

Dear Brother;--

As chairman of the Pres. Com. on F.M., I have received several letters from you regarding the financial embarrassment of the Board.

After much reflection I have concluded to write to you upon the subject.

The diminished contributions are no doubt due in part to the hard times but there are other causes operating that ought to be well known to the Board.

The one is the erection of the new Presbyterian house, involving an enormous debt. It is understood that none of the contributions to the boards are directed to this object, but givers are sensitive and very many feel that the erection of this magnificent building is a magnificent mistake. Even if it pays as a financial investment, which is very doubtful, it can never represent the cause of missions which always involves so much Christian self-sacrifice. Will poor and humble givers feel like sacrificing for church boards that have a home in such a palace? Many think that the building does not represent the spirit of Jesus Christ nor the spirit of his followers which leads them to sacrifice so much for the evangelization of the world.

Again, there is a growing impression that the expenses for the home department of the Board are excessive. The executive officers are paid large salaries and there ~~was~~ an item in the Report last year of \$12,581.46 for salaries of clerks, a sum that

would employ on the average about twelve clerks. Here then is a force of five secretaries and a treasurer and about twelve clerks to administer a trust of about a million a year. Many cannot understand why such a large force should be necessary, particularly as compared with the much smaller force of the Board of Home Missions.

Again, information is being spread broadcast that our foreign missionaries are receiving very large salaries, as compared with home missionaries and that they are living in an extravagant style that does not recommend christianity to the heathen. It will not do to say that all this information comes from prejudiced sources. For instance, an educated Japanese lectured in our town about a year ago. The next day I asked him about the style of living of the missionaries in his country. He hesitated about giving an answer, for he is a native Christian, but finally said that their extravagant style was offensive to the natives and that this was one cause of the reaction against christianity in Japan.

In replying to these charges I think Dr. Ellinwood a few years ago stated that the missionaries in Persia received \$750.00

per year and \$200.00 extra for each child. The reply left a painful impression upon the country ministers, seven hundred and fifty dollars in Persia would equal \$1,500.00 in this country not speaking of the extra allowance for children. This is double what most home missionaries receive and it is much more than most country ministers receive in self-supporting churches.

The whole matter ought to be thoroughly explained in the Church at Home and Abroad, as there is much talk in the churches and many are quietly withholding their contributions or sending

them to independent missionary organizations.

Kindly show this letter to Dr. Ellinwood and tell him that a complete statement might relieve many sincere souls.

Yours in Christ,

(Signed) S. H. Moon.

## The Pioneer.

FRIDAY, JULY 29, 1910.

### A PEOPLE IN THE GRISTLE.

MANY have heard of Cherra on the southern face of the Khasi Hills where the annual rainfall varies from thirty-seven to even fifty feet. Few, however, have heard of the interesting people who dwell there, a people whose annals are almost blank in our history books. They are not Thibetans; they are not Burmese. They seem to be an isolated remnant of an ancient race that was widespread in India many ages ago. They are a short, but sturdy race. Their oblique eyes, their low nasal index and high cheek bones are features all their own. They are a cheerful and friendly folk, no longer "truculent and bloodthirsty," to quote from old official sources. They are to-day, as Burke would have said, "a people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood."

Sir Bampfylde Fuller in his recent book has devoted special attention to this charming people. He describes the men in their festal garb—the silk coat, the beautiful loincloth and the pugaree containing the blacktipped white plumes. The women too are worthy of mention. Japanese in appearance, they are neatly clad in a petticoat of silk, a white bodice and a shawl of lavender hue, which passes over the head and is fastened round the neck in Irish fashion. The massive though handsome jewellery consisting of silver coronets and pendants of coral and lac overlaid with gold, are seldom to be met with in other parts of India. In the Himalayas one may look in vain for the picturesque native whom one meets in Cherra and Shillong.

It was in 1826 that the Agent to the Governor-General on the North-East frontier entered into negotiations with the chiefs for the construction of a road through their territory into Sylhet. The work was being carried on by Lieutenants Bedingfield and Burlton when a Bengali chapsrai spread the rumour that the hills were to be brought under taxation. This was a spark that fired a mine. The savage is as treacherous as he is suspicious. The Khasis invited the officers to a conference. Burlton refused to go, while his comrade who went unarmed was murdered. Burlton

defended himself in his bungalow till night-fall and then retired. He and his followers, who numbered about sixty, were overcome and killed. Punitive measures followed and by 1833 the last of the Khasi chiefs submitted and since that date the history of the people has been one of sound and steady progress.

The chief interest of the Khasis is certainly due to the fact that they present a choice example of matriarchal society. It is a man's sister's son and not his own son that succeeds him. His heir is then at least always a blood relation. As Sir Bampfylde says "a man marries into his wife's family, or if he prefers to continue in his own he visits his wife only on occasions and undertakes no responsibility for the care of his children. If he accepts a more permanent arrangement and joins his wife's family, his earnings must go to her family also. The head of each family is the grandmother." We ought not to be surprised in view of this when a Khasi calls himself after the name of his daughter or signs himself "your sincere friend, the father of Mary Anne."

The essential part of the marriage ceremony consists of mixing liquor from two different gourds and the eating by the bride and bridegroom out of the same plate. The union between the sexes, however, is hardly marriage at all as it can be terminated at will by the contracting parties. Some time ago a man—certainly not over forty years of age—admitted that he had been married thirty-seven times! In such cases the women remain in their own homes and suffer little, if at all, from their fickle husbands. Divorce is obtained by the husband presenting five copper coins which are returned to him by his wife together with five similar coins. He throws them away and the ceremony is complete. Public declaration would not seem to be essential. It is interesting to note that the greatest crime which woman can commit is, according to the Khasi code of morals, to marry into her own clan.

Unlike most hill peoples they burn their dead. The burning does not end the life while it consumes the body. Two arrows are shot, one to the east, the other to the west to protect the dead man, and a cock is sacrificed to show the spirit the way to the other world and to wake him at dawn so that he may pursue the noiseless tenor of his way. The ashes are buried in the tribal burial ground and monoliths are erected. "The Uprights Represent," says the author of Studies of Indian Life

an] sentiment, "male ancestors (but on the female side) the altars represent female ancestors."

The Khasis, like the Romans of old, believe in evil spirits and in divination. A forecast

of their fortune may be gauged by examining the entrails of a slain animal. They frequently break an egg to see by the position of the fractured egg shell whether an undertaking will turn out successful. The *Mela* or snake is their most curious superstition. Near Cherra a snake made great havoc among man and beast. A cunning Khasi took his herd of goats to the cave and offered them one by one to the monster. When the creature had learned to open its mouth at a given sign the hero threw into its mouth a lump of red hot iron which killed it. The body was cut up and eaten except one small piece from which sprang many snakes. These have attached themselves to different families and bring good fortune, provided they are fed from time to time on human blood. Murders are still committed because of this and even in Shillong people are unwilling to go out alone at night. Similar reverence for the snake, it may be added, is seen in the snake temple on the Simla golf course at Naldera.

But the most striking feature of this wonderful people is the material benefits that have followed their conversion to Christianity. The Khasi was previously an animist. He cares little for Hinduism, but much for Christianity. On Sundays as you ride through the hills church bells are everywhere heard and neatly dressed men and women may be seen winding their way to church. Just seventy years ago the Welsh Presbyterian mission came to the Khasi Hills. Religious topics are of first importance to the folk themselves, and one often hears Khasi clerks eagerly discussing them. In two of the three weekly newspapers in Khasi the leading articles are generally religious. A century's experience has shown that missionary effort is wasted where the pride of caste exists. It is a matter of regret that at this very hour so much should be spent on educative and argumentative work by missions in the centres of Indian society, while large fields untouched would give a great and lasting return. Certainly this is *not* in the language of Burke, "a wise and salutary neglect."

## NATIVE CHRISTIAN SERVANTS.

TO THE EDITOR.

SIR,—I have read the letters appearing in the *Pioneer* regarding the lack of Native Christian servants in India. Though not a missionary I have always taken great interest in missions, and have enquired into their work. I think it is only fair to say a word in their favour. Several missionaries have told me that they have a great dislike to sending their converts out as domestic servants, and the reason is not far to seek when one comes to think that it takes years of patient training and teaching to turn out a good Christian convert, and the work of these years is easily undone by the example shown by nominally Christian households. Of course, there are many exceptions, but in most English homes in India the general tendency is to ignore Sunday, to speak lightly of sacred subjects, and to indulge in alcoholic drinks, even those who are Christians at heart trying their best to conceal the fact from their fellow-creatures. It is very difficult for the native of India to distinguish between the white men and women who are Christians, and the white men and women who are not. The careless lives led by the latter do incalculable harm to the cause of Christianity, and under these conditions it is no wonder that the real true-hearted missionary prefers to keep his converts under his personal influence. Most of the so-called Native Christians who do go out into service have never had any teaching at all. Their object in calling themselves Christians is to better their position, and that they turn out worthless servants is not the fault of missions or our creed. If English people in India want good Native Christian servants, they must by their prayers, influence, and example help on and not hinder the missionary in his work of conversion, a work towards which many of us give our money, but in which we take no further interest. English people as a whole, and not missionaries alone, are responsible for the present state of things.

AN ENGLISHWOMAN.

TO THE EDITOR.

SIR,—“DISGUISED” and “A SPECTATOR” both condemn Christian servants and missionaries, so I hope you will allow a missionary to represent the other side of the question.

I, as a missionary, could never suggest to a Christian Indian that he should become a domestic servant, because the hours are so long and the pay so small. Any boy, with brains and industry enough to make a good servant, can earn far more pay by working much shorter hours in a printing press or as a

carpenter, and he will also have his Sundays free. "The children rescued from the plague and famine-stricken villages by the missions" should be trained in workshops or as farmers but not as domestic servants if we wish the Church to prosper.

I would also ask those who have met with bad "Christian" servants to remember that many who have never been baptised give themselves out to be Christians and adopt Christian names in order to get work. In the Punjab many thousands have enrolled themselves (as Christians in the census who are not on the books of any mission. Before Indian Christians and missions are condemned very careful enquiries should be made of the missions to ascertain whether the man who calls himself a Christian has ever been near a mission or not.

A. J. BIRKETT.

Lusadia (Ahmedabad), 22nd February.

TO THE EDITOR.

SIR,—I should like to add my experiences to what has been written on the above subject by sufferers who have employed Native Christians as servants. With the best intentions and to give employment to a Christian community in preference to non-Christians I engaged a khansamah, a cook and a punkah cooly on my establishment. The khansamah left me first: he was detected in opening a drawer in which I kept articles over which he had no control or interest. The punkah-cooly plainly told me that, being a Christian, he should be treated quite differently from the heathen punkah coolies and that I should not expect him to pull either for as long as they did in the day, and not at all at nights! He said that I was a Christian and so was he and I should really give him his pay for nothing. He went because I could not see my way to agree to his proposition. The cook was a real sensation. He cooked principally for himself and I bore with him most because a friendly missionary had kindly passed him on to me as a legacy when he was leaving India.

"A good master maketh a good servant" may be very true; but I defy any one—who is not a missionary—to say that he can make a good servant out of a Native Christian. I have had plenty of experience with them, and I have found that they are lazy, grossly impertinent, lying and knavish. This is not so much their fault, perhaps, as the fault of, firstly, their up-bringing in mission institutions; and, secondly, of their previous (missionary) masters, who through a mistaken sense of kindness either wink at their misdeeds or foolishly pass them over. I have known an impudent fellow say that Jesus Christ did not treat his disciples as servants as we Christians do the converted

heathen whom we employ. And this to a missionary too. Lest it be huried at me that perhaps I was in some way to blame, I would like honestly to say that I have servants who have been with me for many years and by whom I am thought rather a good master than otherwise. This may appear to be blowing my own trumpet, but I mention this modestly to show how impossible it is to keep Native Christian servants even if one desires to give them a chance.

Again, they are for the most part picked up as famine waifs, fed and clothed by mission establishments which bring them up on no fixed principles and with no notion as to their capabilities. The benevolence of missionaries induces them to give glowing and misleading certificates. In fact no Native Christian who has served for any length of time in a missionary's house can possibly serve in a non-missionary's house—though I am willing to admit there may be one or two whom I have not run across in the course of over half a century.

Could not these mission establishments train boys to be servants? As to converted adult heathen, they are worse than useless as servants. It is no exaggeration to say of the heathen of the lower classes who are converted that their last state is worse than their first. They may have been fairly good Hindus; but they are the worst type of Christian converts one can see. And if proof were required, a quiet stroll in some of the large towns where these loafers may be seen, will furnish that proof. They think the mission will support them; and when they find that this is not the case they drift into degradation which brings disrepute on the body and disgrace on themselves.

A. M. V.

### Commerce or the Propaganda

An article in the June number of the North American Review, entitled "Our Missionaries and Our Commerce," discussed at some length and from a purely material point of view the irritation produced in so-called heathen countries by the alliance between this government and American missionaries. There was no thought of attacking these doubtless worthy men and women; no word or hint of detraction touching the moral and religious value of their work. The question presented was purely practical: Whether we can reasonably expect to establish in China, Turkey, &c., that basis of good will and sympathy upon which alone a permanent and profitable commerce may be founded so long as our government identifies itself officially with the missionary propaganda.

Since then we have seen, in the Fortnightly Review, under the head of "Christianity in China," a more extended and analytical treatment of the same question, though the vital point is identical with that developed in the North American Review article and the lesson suggested precisely similar. This writer says: "The situation is summed up in the phrase 'extraterritoriality,' and it may safely be said that no religion was ever presented to a people under such peculiar conditions." He then proceeds to give the grievances of the Chinese, as follows:

"Grave offense to Chinese ideas of propriety (such as the mixed attendance of the sexes at public worship), the legal status of the missionaries and their attempt to remove even their native converts from local jurisdiction, the desire of the missionaries to move about without being clearly traceable, the neglect of certain etiquette in intercourse with officials, the reclamation of ancient sites and churches, which had sometimes to be taken from Chinese owners who had honestly acquired them, and the method of requiring vengeance on anti-Christian rioters not only from the men themselves, but from whole districts. These grievances, with slight modifications, exist to this day, and the last-named in particular has been made a source of fruitfulness to foreign governments, who have claimed monstrous indemnities for outrages on their nationals.

"The legal status of European missionaries in China has been that of superiority to the laws of the country whose hospitality they have enjoyed and whose ancient customs they have attacked, not infrequently with imprudence. It is not necessary to dwell on the mistakes of individuals, since it is evident that the whole position was one which could not fail to rouse the deepest resentment in a people so proud as the Chinese. The irritable condition set up has been aggravated in several ways." &c.

Even the Hon. John W. Foster, who is a profound student of the situation, but, nevertheless, an advocate of the government's partnership in the propaganda, admitted in the course of his Nashville address, last March, that "the system of extraterritoriality is one which makes the government where it is enforced very restive, and they look forward more or less impatiently to the time when it may be abolished."

But the facts are thoroughly understood in the State Department, which is now controlled by a man of unusual intellect and learning, who possesses, also, courage, force, and common sense. Secretary Root perceives in its full proportions the

difficulty, if not the impossibility of establishing really important trade relations with any country whose institutions and ideas we attack, whose dignity and self-respect we wound, and whose natural pride we trample under foot. It is not enough to say, and Mr. Root realizes the truth of this assertion, that these are barbarous, inferior people, whom we have a heaven-born right to discipline and exalt. What the nation really wants of the so-called pagans is their trade, and, incidentally, their money, and it is now very clear that in order to attain that consummation we shall have to treat them decently, and at least with common consideration, whether we feel it or not. In a word, we have come to the parting of the ways. It is quite evident that we cannot evangelize and sell our goods to them at the same time. We have to take one way or the other, and that without much more procrastination.

*Harlan G. Kelley*  
2/16/95

Sir HIRAM MAXIM, who knows the people about whom he speaks, has written for the press an interesting article on the unjust treatment to which the Chinese have been subjected during the last sixty-five years. Beginning with England's opium war, he points out that in 1840 the cultivation, importation, or sale of opium had been for some time prohibited in China under the penalty of death. Because some of the opium which British traders persisted in smuggling into China from India was seized by Chinese authorities, Great Britain made war upon the Middle Kingdom, and forced it to permit by treaty the importation of the drug. Sir HIRAM is convinced that no single act ever committed in the history of the world has brought so much misery upon so large a number of human beings as has the forced introduction of opium into China. For twenty years after opium was allowed by treaty to be imported from India the law forbidding its cultivation in China was enforced, but at the end of that period the Chinese authorities, finding the country flooded with the imported commodity, removed the ban against its cultivation, and from that day opium has been grown by the Chinese in competition with the Anglo-Indian producers.

Sir HIRAM asserts that a mere list of the outrages perpetrated upon the Chinese since 1840 by Christian nations would occupy many columns of a newspaper. He concurs with Chinese patriots and scholars in protesting against the demand of Western nations that not only shall Christian missionaries be protected in China, but that the native converts to Christianity made by them shall be exempted from the jurisdiction of the local courts. As a member of the Chinese legation in London put it: "Suppose a Chinese priest should visit England and the United States, and it should become known that every hurglar, pickpocket, and thief could, by becoming a Buddhist, shield himself from arrest by the police, how long would the English or American people submit to such a state of affairs?" The same Chinese scholar argues that it requires colossal arrogance to assume that Western is superior to Chinese civilization from a humanitarian point of view. He points out that his country's civilization enables more human beings to live in comfort on a square mile of ground than does any other po-

tical, social, or economical system on the surface of the globe. Words fail Sir HIRAM to express his abhorrence of the atrocities committed on Chinese soil by the allied forces that undertook to relieve the foreign legations at Peking. Equally vehement is the disgust expressed by him for the inordinate dimensions of the indemnity exacted by the allied powers for the so-called Boxer outrages. He notes with delight some recent indications that the Chinese intend at no distant date to throw off the European yoke and banish forever the opium merchant and the exasperating missionary from their fatherland.

We do not think the missionaries will be turned out, though special protection may be denied their converts, but there is no mistaking the signs of an awakening in China. One of these signs is the repurchase from American citizens of the franchise for building a railway from Canton to Hankow. Another is the fact that of late scores of thousands of Chinese soldiers have been organized, trained, and officered by Chinese educated in Japan or by Japanese officers. Now an edict has gone forth from Peking that an army of 40,000 men, similarly disciplined and equipped, shall be raised in each of more than twenty provinces. Five years ago there was not a single Chinese studying in Japan. Now there are upwards of a thousand Chinese young men of the higher or governing class attending military or naval schools or other educational institutions in the Island Empire. At least all the British, French, and German military instructors were dismissed five years ago. There is also reason to expect that, backed by the moral influence, if not also by the material power, of Japan, the Peking government will speedily initiate on the withdrawal of the foreign intruders from her soil. It will be remembered that the German seizure of Kiaochow—a seizure utterly unwarranted, since for any injuries complained of China would have made pecuniary reparations—was followed by Russia's occupation of Port Arthur, and this, in turn, by Great Britain's occupation of Wei-hai-wei and a section of the Chinese mainland opposite Hong-kong. The rise of Wei-hai-wei, however, was to last only so long as Russia's tenure of Port Arthur, and it would surprise nobody if Great Britain should now offer to restore to China the former naval station. In that event the pressure on Germany to relinquish Kiaochow might become irresistible.

The announcement that the President of the United States would be the presiding officer was a means of attracting many to the hall, and Mr. Cleveland presided with grace and dignity. The audience, composed largely of women, exhibited much interest in the presence of the Nation's Chief Magistrate. Many men of prominence in the Presbyterian Church were present. In spite of all the favorable omens, however, the rally was a failure as a means of raising money to meet the pressing needs of the Home Mission Society of the Presbyterian Church, and the prime object of the meeting was to raise money. By unfortunate management, some of the speakers at the meeting were allowed to talk too long, and early in the meeting the audience showed signs of being tired. When the time came to make the collection, the response was disappointing. Instead of the \$200,000 which was needed to wipe out the debt of the society, the audience contributed only about \$5,600 in cash and pledges. Mr. Cleveland was obliged to leave the hall before the close of the meeting on account of the lateness of the hour, and a large part of the audience did not remain to hear the announcement of the amount of money raised.

The Committee of Arrangements for the meeting consisted of William R. Worrall, chairman; James Yerance, Warner Van Norden, A. E. Ketchum, H. Edward Rowland and Oscar E. Boyd. The expenses of the hall had been paid by the following occupants of the boxes:

James Pollock, A. G. Ely, Warner Van Norden, D. W. MacWilliams, J. R. Cummins, John Slocum, John S. Kennedy, Colonel John J. McCook, C. B. Alexander, Alexander Maitland, John Crosby Brown, Mrs. H. A. Thompson, William E. Worrall, Samuel C. Brown, the Rev. A. W. Halsey, Hugh Greig, John A. Hardenbergh, W. H. Moore, Ewen McIntyre, George E. Storry, A. E. Marling, James J. Cantine, Ellis J. Thomas, the Rev. T. B. Fensholt, J. A. Bruckerhoff, W. D. Barclay, the Rev. Dr. D. A. Stoddard, F. Blume, Scott Foster, H. Edwards Rowland, Thomas S. Strong, Mrs. H. Lindemann, Dr. Silas P. Hallock, George Calder, E. C. Jackson, Eugene Robert, Morris K. Jesup, the Misses Davison, Colonel W. M. Wilcox, A. R. Ladoux, N. C. D. Shepard, the Rev. Dr. D. J. MacMillan, W. H. Corbin, W. N. Crane, the Rev. D. Stuart Dodge, Charles Henry Butler, Theodore W. Morris, Frederick Sturges, Dr. George C. Wheelock, Seth B. Robinson, S. B. Schofer, W. E. Magie, A. C. Agnew, A. C. Cady and J. P. Ludlam.

#### THE PRESIDENT WARMLY RECEIVED.

Many clergymen of the city occupied seats on the platform when, promptly at the time for opening the meeting, the Rev. Dr. John Hall, president of the Presbyterian Board of Home Missions, advanced to meet President Cleveland, and escorted him to the chair. Instantly the large audience rose and cheered, the women waving their handkerchiefs and the men clapping their hands for a space of nearly two minutes. The President waited until the applause had subsided, and then sat down and waited until Dr. Hall had finished a brief introduction. Dr. Hall said:

My Christian Friends—We have the honor and the responsibility of being part of a leading Christian Nation. We are assembled together here in the interest of a great work, which is meant to promote the highest good of the Nation by providing for the people the means of grace and the benefits of Church institutions. We have with us here one who has been twice called by the voice of his fellow-citizens to the highest official position in the United States, and one who has, I understand, some happy family associations with our Board of Home Missions. I have the pleasure, therefore, by the direction of the Board of Home Missions, and I count it an honorable duty, to invite the President of the United States to preside over our present meeting.

When the President rose to open his address the applause again burst forth, and for several moments he was forced to stand, bowing his acknowledgments, before the opportunity for a hearing came. The President spoke in clear and resonant tones, that penetrated easily to the most distant portions of the large building.

#### REMARKS OF THE PRESIDENT.

### MR. CLEVELAND, CHAIRMAN.

### THE HOME MISSIONS RALLY.

#### THE PRESIDENT'S SPEECH IN AID OF THE CAUSE.

OTHER ADDRESSES BY DRS. TALMAGE, JACKSON AND THOMPSON AND BOOKER T. WASHINGTON—A BIG AUDIENCE, BUT NOT A VERY LIBERAL ONE, APPARENTLY, AS ONLY \$5,600 WAS RAISED.

If a great number of people could have made the Home Mission rally of the Presbyterian Church at the Carnegie Music Hall last night a success, the meeting would have been successful, for the large hall was filled to overflowing. There had been an unusual demand for tickets of admission, which were distributed through the churches in the New-York Presbytery, over 10,000 tickets being asked for, while the seating capacity of the hall was only about one-third of that number, and about 3,500 people found seats or standing room in the hall before the meeting was called to order at 8 o'clock.

*Jackson, March 4, 1896*



He said:

I desire to express my appreciation of the privilege of participating in this conference, and of the opportunity thus afforded me of testifying to the usefulness of the work undertaken by the Board of Home Missions of the Presbyterian Church.

My interest in this subject and my familiarity with Home Missionary efforts are not newly acquired. They early came to me in the surroundings of a Christian Presbyterian home, where I was stimulated by a father's faithful labors in the cause.

My early impressions are not, however, the only basis of the testimony I give tonight in favor of Home Missions. As your fellow-citizen, my greatest interest, in all things that deepen the religious sentiment of our people and enlarge Christian influence, is agency in its operation upon the hearts of men, and the salvation of their souls. The long story of those who have been led into the way of righteousness through the instrumentality of our Home Missions is a rich trophy of successful endeavor.

But it is not only as your fellow-citizen, but as the Chief Executive officer of your Government, that I desire to speak, for I am entirely certain that I serve well our entire people, whose country I am, when I here testify to the benefit our country has received through Home Missionary effort, and when I join you in an attempt to extend and strengthen that effort.

#### IMPORTANCE OF THE WORK.

No one charged with the duties and responsibilities which necessarily weigh upon your Chief Executive can fail to appreciate the importance of religious teaching and Christian endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited.

In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling houses and dens of iniquity are frequently among the first establishments in a new community. It must also be confessed that removal from old homes and associations to a new and more primitive home has a tendency among honest and respectable settlers to another scruple,

and to breed toleration of evil and indifference to Christianizing and elevating agencies. These conditions, if unchecked and uncorrected, fix upon the new community, by their growth and expansion, a character and disposition which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories and undesirable States. These are serious considerations in a country where the people, good or bad, are so widely separated, and the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire country. We could not hope that churches and religious teaching would from the first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities.

#### ESPECIALLY NEEDED NOW.

These churches and this religious teaching were never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly, and where newcomers who are to be the citizens of new States are so rapidly gathering together.

For these instrumentalities at the outposts of our population, so vitally important to the welfare of Christian men, as well as patriotic citizens, we must depend to a very great extent on home missionary exertion. How can we thus depend, if we permit this exertion to languish for the lack of proper support?

If we turn from the objects of home missionary labor to the situation of the actually toiling in distant fields, for God and humanity and a purer, better citizenship, our sympathy with their work must be further quickened and our duty to them and their cause actively stimulated. These are the men and women who have left home and the association of friends under the direction of organized mission boards to teach Christianity in sparsely settled sections, and to organize churches where none exist, enduring discomfort, hardship, poverty and danger for the sake of a cause to which in a very comfortable and inexpensive way we profess to be attached. These are our soldiers at the front, fighting our battles; and we who stay at home cannot escape the duty of providing for them and reinforcing them in every way if we are to continue them in our service.

#### STRONG ENOUGH FOR BOTH.

Our hearts have recently been profoundly stirred by the dangers that threaten the devoted men and women who have gone from among us to preach and teach Christianity in a foreign land. Our sympathy with them and those with whom they labor and suffer is made more painful because the arm of complicity has not thus far been raised against them. Our missionary impulse should be large enough and strong enough for both.

While we will not turn away from them nor allow our disagreement to destroy acts of charity in their behalf, let us not forget the missionaries in our own land who need our aid, to whom we owe a duty, and who can be reached.

It seems to me that if the Christian people of our land estimate at its real value the work which the Board of Home Missions has in charge, and if they

can be made to realize its extreme importance, the means to carry on and extend this work will be easily forthcoming; and I hope that such will be usual interest in the future. It is in the absence of such an impulse, by the movement of which this subject, as the part, as will suggest to many heretofore indifferent that among the most comforting of their possessions will be a share in the triumphs and achievements of home missions.

When the President had ended his address, which was loudly applauded, the Rev. Dr. William C. Roberts, secretary of the Board of Home Missions, offered up prayer, and the Rev. Dr. Jesse F. Forbes, Moderator of the Presbytery of New-York, followed with a reading of Scripture. The hymn, "O God Beneath Thy Guiding Hand," was also sung by the entire audience standing.

#### DR. JACKSON'S ADDRESS.

The Rev. Dr. Sheldon Jackson, superintendent of missions for Alaska, was next called upon to address the meeting. While there was much in the subject matter of Dr. Jackson's speech that was entitled to the earnest consideration of the gathering, the speaker was inclined to be verbose, and as he possesses a somewhat monotonous kind of delivery, it was not surprising that Dr. Jackson failed in the main to hold the interest of his listeners. Their impatience, in fact, at the end of about three-quarters of an hour became so pronounced that Dr. Hall at length counseled the speaker to close earlier than he evidently intended. Dr. Jackson said in part:

#### ADDRESS OF THE REV. SHELDON JACKSON.

We often refer back to the spread of the Gospel in Apostolic times as something which the world was never to see again, but these latter days far excel the former.

Why, Mr. President, you and I are by no means old men; and yet when we were boys, the great city of Chicago, whose fame is known in all lands, had no existence as a city. A small military fort and a few humble frame houses, without a church, in the marshes at the south end of Lake Michigan, was all that there was of it. When you were putting out your shingle in Buffalo, Grover Cleveland, Attorney-at-Law, and I, with a Home Mission commission in my pocket, was preaching the Gospel upon the west bank of the Mississippi the western side of that river was the frontier of Home Mission work, so that during our active life the



THE REV. SHELDON JACKSON.

Church of the Lord Jesus Christ has crossed the plains of Iowa and the Dakotas, Nebraska, New Mexico, Colorado, Kansas, Wyoming and Montana, and occupied the great strip of country between the Rockies and the Sierra Nevadas, crossed over the summit of the Sierra Nevadas, and taken possession of the plains of the Pacific coast. In that same area where the buffalo and the Indian roamed over two sovereign States of the Union, with over two million of church members. When we were thus staring the public life there were west of the Missouri River but twelve presbyteries, 115 ministers, 117 churches and 7,138 communicants in the Presbyterian Church in all that area of more than one-half of the United States. But what do we see to-day as the result of the work of Home Missions? Sixty-four presbyteries of the Presbyterian Church, 1,401 ministers, 1,830 churches and 125,000 church members. I regret that you will not be able to keep these figures in your memory, for the more you allow your mind to dwell upon them the more profoundly you will be interested with

This marvelous growth of our church under fostering care of home missions in these, our own days. It is like Niagara Falls, the first impressions are such that the mind does not fully grasp or comprehend the situation. It requires time to adapt itself. It grows upon you. And so will this wondrous growth of home missions.

#### WHAT DR. TALMAGE SAID.

The Rev. Dr. De Witt Talmage, who followed, had a kind reception, and his utterances were frequently applauded. At times also Dr. Talmage made the audience laugh heartily and Mr. Cleveland shook with laughter when the speaker said: "When a German wants to drink, he drinks beer. When an Englishman wants to drink, he drinks whiskey, but when an American wants to drink he drinks anything he can lay his hands on." Dr. Talmage, however, appeared to forget the flight of time, and many in the audience began to yawn before his long speech came to a close after 10 o'clock. He said in the course of his speech:

Our glorious Presbyterianism is in full bloom to-night. This will be a historical meeting, and far down the years it will be the commercial metropolis of this Nation the man who has on him the highest honors this world can give, and twice having received these honors from the American people, in this great mass-meeting of God and righteousness put down the grandeurs of his office at the feet of Jesus; and if they know heaven what is done on earth, there are the rejoicings before the Throne is the gladness of one of the early ardent friends of home missions, the venerated pastor, Mr. Cleveland, whose Caldwell, N. J., but now among the great cloud of witnesses bending over this triumphal scene.

Germany for scholarship, England for manufactures, France for manners, Egypt for antiquities, Italy for pleasures, but America for God! This land to be taken for God, according to Hassel, the statistician, has 18,000,000 acres, a width and length that none but the Omnipotent can appreciate. Four Europes put together, and capable of holding and feeding—it will hold and feed according to Atkinson, the statistician, if the world continues in existence and does not run off of some other world or get consumed by the fires already burning in the cellars of the planet—capable, I say, of holding and feeding more than one billion of inhabitants. For you must remember it will be held for God as well as for man, and the last five hundred million inhabitants must not be allowed to swamp the religion of the first five hundred million. Not much use in taking the fortress if we cannot hold it, and must be allowed the archangel's trumpet bids living and dead rise from this foundering planet.

Remember that all heaven is ready with reinforcement.

Reinforcement from the mighty souls that have gone up from the struggle! Oh, will not some of those glorious souls of the past come down and help us? Come down off your thrones and help us, and Finney and Daniel Baker and Edward Payson and Truman Osborne and Earle and Knapp and Inskip and Archibald Alexander, that Alexander the Great of the Christian churches, come down! How can you rest up there when the world is dying for lack of the Gospel? Come down and agonize with us in prayer. Come down and help us preach in our pulpits. Come down and inspire our courage and faith. Heaven can get along without you better than we can. Lord God of Joshua! Let the sun of this century stand still, and let the moon above the valley of Gibeon until we can whip out the five kings of hell, tumbling them down the precipices as the other five kings went over the rocks of Beth-Horon. Ha, ha, ha, but I cannot do that I cannot restrain the laugh of triumph. And America for God, that will soon make the world for God.

#### AN APPEAL FOR FUNDS.

The audience got up and sang "All Hail the Power of Jesus' Name!" to the old tune of "Coronation," led by Alfred Hallam, who waved the baton, and the Park sisters, who played cornets, and then the Rev. Dr. Charles L. Thompson, chairman of the Committee of Home Missions of the Presbytery of New-York, rose to make an appeal for liberal contributions. He said in part:

It has been assigned to me to summon you to the same privilege of opportunity, who tonight are on the pyramid top of opportunity. I come to you in the name of our country. Once to be a Roman citizen was man's proud ambition. Now the Roman citizen was an American citizen. Christian America was the dream of a hundred great souls in the cabin of the Mayflower. In the days of our A-men, America was the land which they seeded their charter. A few degrees of longitude along a barbarous coast embodied its area. But its inspiration was great enough to kindle lights which in two centuries flamed across the continent. We dream to-night of the end of the twentieth century. Six hundred millions of prosperous, happy people will crowd from ocean to ocean and from all our shores send Christian truth, liberty and hope around the world.

I have not forgotten Mr. President, the "D" you gave our work a few years ago when, at the request of our General Assembly, you so modified the Indian Department as to add to its objects the Indian's native tongue, in religious schools. We rejoiced when last week a bill cutting off all appropriations to Indian work to religious denominations passed the House of Representatives. We trust it will become a law. It embodies a principle which is dear to Presbyterians, dear to Americans. This bill was among the first to assert it in our Indian work; it entails on us much heavier burdens, but Presbyterians have never learned to weigh their principles against their money. And now that and every other department of our work, educational and evangelistic, is suffering the paralysis of debt. We have had to call a halt. We have had to cut down salaries and to cut the life-blood of some of the bravest men and women of our church. We have placed the missionaries life I, for one, am done. Henceforth, let the prosperous churches of the East be pinched.

The St. Paul of home missions has struck the sands. We are not calling for a wrecking company, either. Presbyterians have no use for that; we are expecting the tide to come in. I can almost feel it quivering around the old boat. I know the pull of God is on your souls. Oh, rise and take this cause in the arms of a generous and consistent enthusiasm and set it free! The Western seas await its coming, the far-away Alaskans crowd the shore and watch for the flash of its deliverance.

Oh, let the order go forth from this meeting tonight—this halted column shall move! During the war, to while away an idle hour, we colonel called the bugler boy and bade him play for him. He said, "Let me hear you play a retreat." The boy's eyes flashed with fire as he answered, "I have never learned to play a retreat, but I can play for you that will make the dead." Has the Presbyterian Church ever learned to play a retreat? Oh, sound the charge! From the dim distance of the mountains to the glittering glaciers of Tacoma, it will be known to-morrow, the imperial city of New-York, the old-time friend of the Nation in her need, has said: "Move on, O cause of our countrymen." And the voice of this audience shall be known as the voice of God. Campfires of hope shall flame over the mountains. Three thousand earnest preachers and teachers will take heart and bless you and bless God.

It was an extraordinarily long appeal that Dr. Thompson made, and when he had closed the meeting he seemed almost exhausted. He spoke about in the audience while the Park sisters played a charming duet. Having finished the collection the ushers formed in double column and marched down the central aisle to the front of the platform, where Dr. Thompson met them and asked a blessing on their labors. When the ushers retired to count the collection President Cleveland introduced Booker T. Washington, principal of the Tuskegee Institute in Alabama, to make the closing speech of the evening. It was nearly 11 o'clock and Mr. Washington was still speaking when Mr. Cleveland quietly left the platform and hastened to a carriage which was to convey him to a train for Washington.

#### MR. WASHINGTON'S SPEECH.

Mr. Washington, who is a colored man, spoke at considerable length, and the audience thinned out perceptibly before he closed his speech. He said in part:

The American Church has never yet comprehended its duty to the millions of poor whites in the South who were buffeted for centuries by slavery and freedom, between civilization and degradation, who were disregarded by both the master and the slave. It needs no appeal to tell the character of our future civilization when the colored white boy in the country districts of the South is in school three months and your boy in school ten months; when the poor white boy receives a dollar's worth of education and your boy twenty dollars' worth; when one never enters a library or reading-room, and the other has libraries and reading rooms in every ward and town; when one hears lectures or sermons once in two months, and the other can hear a lecture or sermon every day. My friends, there is no escape; you must help to raise our civilization or yours will be lowered. When the South is poor, you are poor; when the South is ignorant, you are ignorant; when the South commits crime, you commit crime. When you help the South, you help yourselves. Mere abuse will not bring the remedy. The time has come, it seems to me, when in this matter we must rise above party, or race, or color, or sectionalism, into the region of duty of man to man, citizen to citizen, Christian to Christian, and the negro who has been oppressed and denied rights in a Christian land can help you, North and South, to rise, can be the medium of your rising into the atmosphere of generous Christian manhood and self-forgetfulness, he will see in it a recompense for all that he has suffered in the past. When you help the poor white, you help the negro. So long as the poor whites are ignorant, so long they will be crime against the negro and civilization.

The ushers had not finished the count of the collection when Mr. Washington's speech came to an end, and the hymn "America" was being sung when they left the committee-room and announced that the amount of the collection was much smaller than had been expected.

"We expected \$50,000 at least," said one of them, as he made his way to the platform, "it amounts to only \$5,600."

The meeting was closed with a benediction by the Rev. Dr. D. J. McMillan, secretary of the Board of Home Missions.

The immediate purpose of the rally was to wipe out, or at least considerably to reduce, the big deficiency in the fund devoted to the pure missionary work of the society. This deficiency at the beginning of the present fiscal year was \$324,850. Special gifts received up to the first day of the present month amounting to \$131,913, brought down the adverse balance to \$193,930. Consequently, in round figures the Mission required nearly \$200,000 to relieve the burden of indebtedness that has hampered its operation in the last few years. In many quarters the idea prevails that the organization has drifted into its present difficulty because the cost of erecting the new building in Fifth-ave. proved too heavy a tax upon its resources. In point of fact, however, not a single penny of the money contributed for mission work has been used for this purpose. The new building was paid for out of the secured interests of permanent and special funds that are entirely separate from the missionary work funds.

## THE NEGRO IN HIS RELATIONS TO THE CHURCH.

BY H. K. CARROLL, LL.D.

THE Negro is a religious being wherever you find him and under whatever conditions. In his own Continent, where civilizing influences have hardly begun to lift him above the state of savage degradation in which he has so long remained, his religious instincts are dominant. They find expression often in superstitious, idolatrous and cruel rites and observances; but it is a mistake to suppose that even in this primitive and unenlightened condition he is bound down to his fetich, and never looks beyond and above the curious, and sometimes loathsome object of his worship. He does have conceptions of beings of exalted power who affect the destiny of men. The Negro is a religious being, and he is equally a reasonable being; and when the claims of a more rational, worthy and spiritual religion are presented to him, he is as ready to cast away his fetich as our remote ancestors, the savage Britons, were to give up their horrid Druidism. Bishop Crotcher, the learned, dignified and respected prelate of the Church of England, was a native African slave. What religion and education did for him they have done for others in that benighted Continent, proving the truth of the Scriptures that God made of one blood all the nations of the earth, and that Christ is equally the Savior of all races.

The Negro of the United States has no religion but the Christian religion. He is not a heathen like our native Indian. He worships but one God, who is a just and merciful God, desiring that all men should be free from sin, and should come to a knowledge of the way of life through Jesus Christ. He is still more or less superstitious; he still has some faith in the power of charms; there is still some trace of heathenish practices in him; but our own race has not altogether outgrown childish thoughts about unlucky days and the way to avoid the evil they bring, and how magics procure success. We cannot condemn the Negro for his superstition without taking blame upon ourselves for the tenacity with which we cling to belief in signs and times and things, lucky and unlucky.

The Negro of the United States is a Christian, not an atheist or a doubter. He gives no countenance to Secularist or Free-thinking organizations; nor does he prefer abnormal types of religion, such as Mormonism and Spiritualism. Moreover, he is not a Rationalist, or a Theosophist, or an Ethical Culturist. He does not turn aside to follow the erratic turns of litic ceteries of religionists. Neither does he show a preference for the Roman form of Christianity. The splendid ceremonies of Catholic worship might be supposed to have a strong attraction for him, but it is not so. The actual membership of Negro Catholic churches does not exceed fifteen thousand, and yet the Catholic Church is not weak in Louisiana, or Maryland or the District of Columbia. Thirty-one represents the total of Catholic Negro churches. This is not a great result for over a century of Catholic endeavor.

The Negro is not only a Christian, he is an Evangelical Christian. He is a devout Baptist and an enthusiastic Methodist. He loves these denominations and seems to find in them an atmosphere more congenial to his warm, sunny nature, and fuller scope for his religious activity than in other communions. Perhaps this is due to his long association with them and his training. There is no reason to believe that he might not have been as intense a Presbyterian as he is a Baptist, or as true a Congregationalist as he is a Methodist, if these denominations had been able to come as near to him in the days of his slavery as did the Baptist and Methodist Churches. It was fortunate for him that while he was the slave of the white master that master was a Christian and instructed him in the Christian faith. The school was practically closed to him; but the Church was open, and thus he came into personal freedom and into the rights of citizenship an illiterate man, but a Chris-

tian, with that measure of culture in things spiritual and moral that the Christian faith, voluntarily accepted, necessarily involves.

According to the Census of 1890, there are 7,470,000 Negroes in this country. This includes all who have any computable fraction of Negro blood in their veins. Of these all except 581,000 are in the old slave territory, now embraced in sixteen States and the District of Columbia. In other words, notwithstanding the migration of Negroes to the North and West, 91 per cent. of them are still in the South, on the soil where the Emancipation Proclamation reached them in 1863, and made them forever free from involuntary bondage. The Negro churches of the South, therefore, form a large and important factor in the Christianity of that section. In ten of those States the number of Negro communicants ranges between 109,000 and 341,000, and in four of them it exceeds the total of white communicants. Thus in Alabama, Georgia, Mississippi and South Carolina there are more colored than white communicants, altho in Mississippi and South Carolina only does the Negro population exceed the white. This shows that in point of church membership, the Negro is quite as devoted as his white brother. Indeed, the proportion of colored people who are connected with the Church throughout the United States, is larger than that which obtains among the white people. About one in every three whites is a church member. On this basis there should be 2,410,000 colored members. The actual number is 2,974,000, or an excess of 564,000 beyond the proportion that obtains among the whites.

The aggregate of colored communicants in the United States, so far as it could be ascertained by the careful methods of the Census, is, in round numbers, 2,974,000. This includes all colored denominations and all colored congregations in mixed denominations, so far as they could be ascertained; but it does not take account of colored communicants in mixed congregations. The number omitted, however, cannot be very large. The States in which the Negro communicants are most numerous are as follows:

Georgia.....	241,433	Texas.....	174,251
South Carolina.....	317,020	Tennessee.....	131,015
Alabama.....	287,161	Louisiana.....	108,872
North Carolina.....	280,755	Arkansas.....	106,445
Virginia.....	238,617	Kentucky.....	92,768
Mississippi.....	224,494	Florida.....	64,337

Total.....2,506,865

In these twelve States are found 2 598,865 communicants, leaving about 275,000 to the rest of the States and Territories of the Union.

As to denominational connection, the Negro is predominantly Baptist. More than half of all Negro communicants are of this faith, the exact number being 1,403,553. Most of these are Regular Baptists, there being less than 20,000 in the Freewill, Primitive, and Two-Seed-in-the-Spirit branches. It is significant that the Negro prefers the progressive and missionary type of the Baptist faith, and does not believe in the Hardshell, Old School, or anti-missionary wing. Not less Calvinistic than the most Calvinistic of the Regular Baptists, he is also strict in his practice and thoroughly denominational in his spirit, and takes no little satisfaction in winning Negro members of other bodies to the Baptist faith.

The number of Negro Methodists is 1,190,638, or about 219,000 less than the aggregate of colored Baptists. The Methodists are divided into more branches than the Baptists, those having the Episcopal system embracing the great majority of church members. The Presbyterians have about 30,000, the Disciples of Christ 13,578, and the Protestant Episcopal and Reformed Episcopal bodies somewhat less than 5,000. The Baptists are organized into associations and have State conventions; the Methodists and Presbyterians into annual conferences and presbyteries. A large measure of superintendence is characteristic of the Methodist bodies, the system of Episcopal and sub-Episcopal supervision resulting, apparently, in more intelligent endeavor, greater concert of action and better discipline.

The increase in the number of colored communicants since Emancipation has been marvelous. How many of the slaves were church members is not and cannot be known certainly. Such statistics as we have must be regarded as imperfect, particularly of the colored Baptists. There were of colored Methodists, at the outbreak of the War, about 275,000, as nearly as I can ascertain. According to this there has been an increase, in thirty years, of over 900,000 Negro Methodists. This is truly enormous. In the Methodist Episcopal Church alone are more colored communicants, mainly in the South, than the Methodist Episcopal Church, South, reported in 1865; and the two leading African branches have had a marvelous growth. The number of colored Baptists in 1860 did not, probably exceed 250,000. We do not know, of course, how many colored communicants there were who were not organized into churches and reported in denominational statistics. But according to the figures we have, there was an increase in thirty years of more than 1,150,000 colored communicants. I know of no parallel to this development in the history of the Christian Church, when all the circumstances are considered.

The Negro, considering the little wealth he had at command when slavery ceased, has achieved wonders in the

accumulation of church property. The value of the churches he owns is \$26,626,000, the number of edifices being 23 770. Making due allowance for the generous help which the whites have given, it still appears that the Negro has not been unwilling to make large sacrifices for the sake of religion, and that his industry, thrift and business capacity have been made to contribute to his successful endeavors to provide himself with suitable accommodations for public worship.

## THE CONDITION OF THE SLUMS.

The United States Commissioner of Labor, the Hon. Carroll D. Wright, has just published a special report which is of the highest interest to sociologists, humanitarians and legislators. It has to do with the slums of four of our leading cities—New York, Chicago, Philadelphia and Baltimore. It is not exhaustive of the slums districts of these cities, embracing only about one-seventh of the computed slums population, or 83,862 out of about 582,000. The amount of the appropriation made by Congress was not sufficient to cover all of them, so the center of the slums in each city was selected. We desire to indicate as briefly and clearly as possible some of the more important facts which this investigation establishes.

The slums are in a general way those which are marked by "dirty back streets" and "low and dangerous population." It should be understood that not all the inhabitants of these districts are of this class; some are highly respectable.

As to the constituents of the slum population, it is shown that the foreign-born largely predominates. In New York it is over 62 per cent.; in Philadelphia more than 60 per cent.; in Chicago upward of 57 per cent., and in Baltimore more than 40 per cent. This significant fact is brought out more strongly by comparison; for example, the foreign-born population of Baltimore is 15.88, while in the slums it is 40.21; in Chicago 40.98, in the slums 57.51; in New York 42.23, in the slums 62.53; in Philadelphia 25.74, in the slums 60.45. Turning to the exhaustive tables we find that of the foreign-born population of the slums Italy furnishes the largest percentage in Chicago, New York and Philadelphia, and the German in Baltimore; Russia and Poland come second in Philadelphia and Baltimore; Ireland and Poland second in New York, and Austria-Hungary and Russia second in Chicago. The Italians, Poles and Russians are predominantly slums populations.

It does not surprise us to find that the ratio of arrests is much larger in the slums than in the other districts. Curiously enough, in three of the cities there are some exceptions: for example, the ratio of arrests for burglary and profane language in the slums of Baltimore is less than in the whole city, while for robbery it is about the same; in the slums of New York it is less for keeping disorderly houses, and in those of Philadelphia it is less for robbery. Of course, the percentage of illiterates is much higher in the slums in each case. In Baltimore it is nearly 20 per cent., in Chicago more than 25 per cent., in New York nearly 47 per cent., and in Philadelphia a little over 37 per cent. In every instance by far the larger proportion of the illiterates belong to the foreign-born. It is a curious fact that in Baltimore 44 per cent. of the voters in the slums are foreign-born, in Chicago more than 61 per cent., in New York over 62 per

cent., and in Philadelphia about 59 per cent. This is probably explained by the fact that there is a larger proportion of mature persons among the foreign-born than among the native-born.

One of the most important facts brought out is in regard to the tenement population. The average number of persons in the slums districts to each house is, for Baltimore, 7.71, for Philadelphia, 7.34, for Chicago, 15.51 and for New York 35.79. New York has the largest tenement population of any city in the United States. Those who investigated the sanitary conditions of the slums were surprised to find that the health of the people was on the average about as good as that for the other parts of the cities. The tables of sick and physically defective persons show that rheumatism affects more persons than any other disease; bronchitis is also quite common, while the number of cases of consumption, strange to say, is comparatively small.

In connection with the fact that arrests for disorderly conduct, assault and battery and intoxication form a large percentage of the total arrests in the slum districts, we are quite prepared for the statement that the number of saloons is much larger in proportion to the population than outside of the slums. In New York while there is one saloon to every 200 persons in the city, there is one saloon to every 129 in the slums; in Philadelphia the proportion is about the same; in Baltimore there is a far greater difference, there being one saloon to every 229 persons in the city and one to every 165 persons in the slums. As to the conjugal conditions of persons living in the slums, it is a curiously interesting fact that the percentage of married persons is larger than in the city as a whole. For example: in Baltimore it is 35.46 of the whole population, while in the slums of that city it is 38.02. In New York it is 35.71 in the whole city, and 39.51 in the slums; there is, therefore, a smaller proportion of single persons and also of widowed persons in the slums than in the cities, and the percentage of divorced is also much less in the slums. It appears that of the foreign-born persons a much larger percentage are married than of the native born. In New York 58.22 of the foreign-born are living in the married state, while only 8.5 of the native-born are thus living. The percentages are very nearly the same in other cities. The explanation is, of course, due in part to the fact that a very much larger proportion of the foreign-born population are of a marriageable age than is the case among the native-born.

We have given in this summary only a very few of the facts which are brought out in this very valuable report. It deserves to be very carefully studied, not only by legislators who desire to legislate intelligently for the best interests of the population of the cities, but also by humanitarians who are interested in social conditions in order that they may know what the facts are. This is a preparation for a further investigation as to the cause of certain phenomena and as to the best means of checking the evils and improving the general conditions. We hope that Congress will make a larger appropriation so that a wider and fuller investigation may be undertaken of the crowded spots in our great cities, which we are perhaps too ready to regard as the breeding places of vice, crime and disease. It may be that when we have all the facts before us our conclusions will be less sweeping than they have been.

## ILLITERACY IN THE UNITED STATES.

THIS is not as sore a point with us as it ought to be. According to the Census of 1880 there were 6,289,958 of ten years of age and upward who could not write. This was 17 per cent. of the population of ten years of age and upward, or about one person in every six of this population. The safety of Republics lies in the intelligence and virtue of the people; and how can those who cannot read the laws, or legislative debates, presidential or gubernatorial messages or newspaper articles, hope to exercise their sovereign rights independently and wisely? They must submit to be guided by others; and government, national, state and municipal, suffers accordingly.

We have some sense of shame when we find that in illiteracy we far exceed England, Scotland, Germany, Switzerland and Scandinavia; but we comfort ourselves with the knowledge that there are countries much worse in this respect than ours—Austria, Italy, Spain, Russia, for example. We were not sufficiently roused to the importance of improving our record to support with any enthusiasm the National Educational bill, which would have given a splendid impulse to education where such an impulse was most needed. This measure, one of the most important ever devised, was killed by faint praise and by giving it an opprobrious name; and the question of reducing the mass of illiteracy is one which must be settled by the States unaided.

We shall accomplish it, of course. We have made a most encouraging advance in the decade ending in 1880. We have reduced the percentage from 17 in 1880 to 13.8 in 1890 by the development of our public school system, the increase of facilities, and the improvement of our school laws. Religious enterprise has also been an important factor, particularly among the colored people.

A comparison of Census returns for 1880 and 1890 shows that the greatest improvement has been where there was the greatest need of it—in the South. The following table, which we have compiled, embraces all States and Territories whose illiteracy is 25 per cent. and more of its population of ten years of age and upward:

STATES.	Percentage.		No. of Illiterate.	
	1880.	1890.	1880.	1890.
Alabama.....	59.9	41	433,447	438,535
Arkansas.....	38	23.6	262,015	269,745
Florida.....	43.4	27.8	80,183	78,720
Georgia.....	49.0	39.8	520,416	518,706
Kentucky.....	29.0	21.6	348,302	294,281
Louisiana.....	49.1	45.8	518,580	364,184
Mississippi.....	49.5	40	373,201	360,613
New Mexico.....	65	44.5	57,156	50,070
North Carolina.....	48.3	35.7	463,976	409,762
South Carolina.....	55.4	45	369,848	350,765
Tennessee.....	32.7	23.6	419,722	340,149
Texas.....	29.7	19.7	313,432	363,879
Virginia.....	40.3	30.2	450,263	365,796
			4,324,619	4,100,111

The first thing that will strike those who study this

My Room Post  
Dec 2 1883

Report  
January 17, 1891.

table is that it includes twelve Southern States, and no others. Nine out of ten will attribute this fact to the same cause, and the tenth one to another, and the tenth one will be wrong, as we shall show a little further on.

The next point observed will be that in every instance the percentage of illiteracy has been reduced; in some States, as Florida and Tennessee, by a large, in others, as in Louisiana, by a small figure. In most cases the percentage for 1890 is less by from eight to ten, or more. This is very gratifying. The actual number of illiterates is nearly 225,000 less than in 1880, and we must remember that there has been a large increase in population, especially in Texas, and the newcomers have not only been cared for, but the mass of illiterates has been actually reduced. The States which form the exception to this rule are Alabama, Arkansas, Georgia and Louisiana.

Naturally, we should expect to find the Negroes making up the great majority of illiterates. There is every reason for expecting it to be so. They are only a generation out of slavery, and the States were impoverished by the War that made them free men, and could not immediately provide adequate facilities for their education, or even for that of the whites. We must give another table in order to bring out the relative proportion of white and Negro illiterates:

STATES.	White.		Colored.	
	1880.	1890.	1880.	1890.
Alabama.....	111,767	107,835	221,880	331,200
Arkansas.....	98,542	93,600	103,473	116,955
Florida.....	10,763	18,516	60,420	60,204
Georgia.....	122,854	114,691	391,482	404,115
Kentucky.....	214,497	183,451	133,895	110,550
Louisiana.....	58,951	60,639	259,423	283,245
Mississippi.....	53,448	45,755	319,753	314,858
New Mexico.....	49,697	43,265	7,559	6,805
North Carolina.....	122,632	173,722	271,943	295,961
South Carolina.....	59,777	59,443	310,071	391,232
Tennessee.....	216,227	172,169	194,495	157,971
Texas.....	123,612	132,589	192,230	176,484
Virginia.....	114,692	105,058	315,660	286,676
	1,442,130	1,350,223	2,332,680	2,769,889

In Alabama, Florida, Georgia and Louisiana there are more than three colored illiterates to one white; in Mississippi it is nearly seven to one; in South Carolina it is more than five to one, and in Virginia more than two to one. In Kentucky and New Mexico and Tennessee the actual number of white illiterates is greater than that of colored; but the percentage is decidedly in favor of the whites. Everywhere, however, a most encouraging reduction in the percentage of illiterates among the colored population is indicated. In Texas this reduction in ten years amounts to 23 per cent., in Arkansas to 22, and in several other States to 10 or more. The reduction among the whites is, of course, smaller. It is a curious fact that of the decrease of 224,408 in illiteracy, a little more than half is to be credited to the colored race. The figures are: decrease of illiteracy among the whites, 111,910; decrease among the Negroes, 112,493.

The States which show an increased percentage of illiteracy—the increase is very slight—are in the North and West. They are Maine, New Hampshire, Vermont, Michigan, Montana, Nevada, New Jersey and Wisconsin. The influx of French Canadians and others will help to explain this increase.

We have in all 6,324,703 illiterates in the United States against 6,239,258 in 1880. This is an actual increase; but the percentages for 1880 and 1890 show a substantial decrease; and we trust that another ten years will relieve us of much of this burden of shame.

TO THE EDITOR OF THE EVENING POST:

Sir: There has recently been held at the Tremont Temple, Boston, a series of meetings under the auspices of the vast missionary organizations of this land for the purpose of stimulating popular zeal for the invasion of foreign lands. It is full time that this fact should suggest in the mind of the American people a serious doubt as to this scheme of Christian filthustering, which must rank as the most futile and the most costly failure in modern history.

Along general lines there must be taken into consideration the salient and significant fact that no missionary scheme has ever gained any success outside of racial boundaries, or, in other words, each and every country's religion is primarily a question of race,—and all successful religious propagandism has always been confined within racial limits. An examination of the map of the world at once makes it plain that of the three great missionary religions Christianity is to be found in force to-day nowhere outside of the Aryan family, that Buddhism, with the exception of small districts in the land of its birth, has found favor only among the Turanians, and that Mohammedanism, apart from its conquest of India by the sword, is now at home only within Semitic confines. All Christian filthustering therefore, beyond its own racial and impenetrable barrier, is foredoomed to failure.

And then the enormous costliness of the failure. Marshall, himself a missionary, in his 'History of Missions' computes the number of genuine converts made in China from the beginning of Christian missionary effort there down to the time of his writing, about the middle of the last century. He also makes an estimate of the money sent from the West during the same time to accomplish the end in view. The result of the computation is that each genuine convert cost the West the enormous sum of a quarter of a million sterling. Making all due allowance for exaggeration, though we cannot conceive of any motive for such in Marshall's case, and cutting down the estimate one-half, can there be adduced in all history so ludicrous a disproportion between the means employed and the results attained?

It is quite true, indeed, that were the original motive for Christian missions still existent and operative this price per saved soul could not be deemed in the least degree exorbitant. For the rescue of even one human being from sizzling in the flames of an everlasting hell the wealth of the whole world would not be too great a price to pay. But that "nerve of missions" has been cut clean away, and there is therefore no longer an excuse for the sinful extravagance lavished upon the support of the filthustering horde now invading the Orient.

The only arguments which can be advanced for their retention there are the plea that they are doing much benevolent, philanthropic, and educational work, and that it is a good thing for the churches at home to be interested in foreign mission work. As for the first of these claims, it may be answered that such work is not that for which the funds at home are raised, and that, moreover, the people of the country invaded are not imposed upon by the pretence that missions are organized for philanthropic ends. They are grateful for the benevolent and educational work done for them by the foreign emissaries, but at the same time that work is rendered practically null by the well-recognized fact that

It is not done primarily for its own sake but for the ulterior purpose of Christian aggrandizement. There is no Oriental of any intelligence who does not see and know that philanthropy is not the purpose of the invasion of their lands by foreign religious propagandists. It is the recognized ulterior purpose which violates and practically nullifies the benevolent endeavor.

The plea that foreign work enhances and gives interest to the cause of the churches at home may be dismissed by asking by what semblance of right can the invasion of a foreign land for such a purpose be justified. If a church cannot live and flourish save by such means, far better for it to die and be done with it.

Yet it is not merely this negative harm which is done by religious propagandism in alien lands. The positive evil which results may well be deemed incalculable. All the obligations conferred by all the benevolent and philanthropic work done by the religious invaders of the Orient are cancelled by the breaking down of the ancient moral sanctions of the people through the inconsiderate zeal of the alien host to destroy what they are pleased to call idol-

atry. It may well be doubted, for example, whether the addition of any number of hospitals, asylums, colleges, and churches in Japan could begin to compensate for the evil results of the denunciation by the missionaries of that ancestral worship which lies at the foundation of Japanese morality, which forms so lovely a feature of their domestic life, and which has been the direct source, not only of much of the sweetness and charm, but also of the virile qualities with which the islanders are astonishing the world. The outcome of that simple, natural, and beautiful worship, no more deserving the stigma of idolatry than the Western custom of laying flowers upon the grave or than the impulse which has filled Westminster Abbey with the forms of England's great dead, has practically been to furnish Japan with that moral code which her religion has been said to lack. We have only to put ourselves in her place, and try to imagine the feelings with which we would greet the messengers of a powerful alien organization, denouncing and seeking to destroy the Decalogue, to form some adequate conception of the impertinence of the missionary movement and of the evil wrought by the great religious filibustering organizations of the West.

ARTHUR MAY KNAPP

Boston, December 7.

WORK OF MISSIONS.

TO THE EDITOR OF THE EVENING POST:

SIR: As a comment upon Mr. Arthur M. Knapp's article upon Christian missions in to-day's *Evening Post*, perhaps you will print the following statements of Sir W. Mackworth Young, late Lieutenant-governor of the Punjab, and the statistics appended. The extract is from the *Sunday-School Times* of December 12.

Stockbridge, Mass., December 12.

A. L.

"As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I venture to say that, if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Porman who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

And the facts of the census of India have surprised those who did not know as Sir W. Mackworth Young knew the real facts about the power and influence of missions: "The total Christian population, foreigners and natives, Catholics and Protestants, as given by the census of 1901, is 2,328,849, or almost exactly one now in every hundred of the general population. While the Hindus slightly decreased between 1881 and 1901 (the main cause being plague and famine), and the Mohammedans increased 9 per cent., Christians increased 30 per cent. (to 2,664,313), and Protestant Christians about 60 per cent."

The following table shows the increase of Protestant Christians in India by decades:

1851.....	91,022
1861.....	138,781
1871.....	224,268
1881.....	417,672
1891.....	659,661
1901.....	863,283

(including Burmah.)

# ARE CHINESE MISSIONS A WASTE OF MONEY?

W. J. Reid  
 Dec. 31, 197  
 Mr. William Jameson Reid, the Explorer, Declares That  
 Modern Mission Methods Are a Complete  
 Failure in China.

Is the Christianizing of Asia an impossibility? Are the millions of money that are annually spent on missions in the Orient being simply thrown away to no good purpose? The Christian pulpit has always denounced suggestions of failure as inspired by the enemies of true religion and without foundation in fact. Hence the following article from the pen of Mr. William Jameson Reid, of Boston, the explorer, on the conditions of Asiatic Christian mission work, as he says he found them by personal observation, will startle and no doubt pain many of our readers. Mr. Reid does not regard the Christianizing of Asia as impossible, but says there must be a radical change in missionary methods before headway can be expected.

Replies will be found by three representatives respectively of Methodist, Presbyterian and Baptist missionary endeavor

By William Jameson Reid.



HERE was a bit of a bustle in London on the brief announcement cable-d from England the other day that the British Board of Foreign Missions in its annual report had taken cognizance of the fact that missionary efforts in Asia during the last ten years had met with little or no positive success. In this brief announcement, however, no intemperate speculation as to what the future may bring and condoning of the past, there is ample justification of the statements repeatedly made by travellers in Asia that as the proselyting mission of Christianity carries on there is little hope of its being marked with success, and that it is not improbable that the good results already attained will be nullified by the erroneous and misleading attitude of the present.

To rail against the efforts of Christianity and the necessity of foreign missions seems bound to bring a storm of disapproval on the head of the hapless mortal who dares to do so. I am not, however, actuated by the desire to stimulate criticism and thereby simply wish, by the presentation of concrete facts, gained through a thorough research in this field, to give to those charitably disposed optimists who view the situation through rose colored glasses a résumé of the conditions as they have been presented to my eyes, not with the expectation that the work itself will be discontinued, but that the present methods by which it is operated may suffer a change.

The Asiatic mission field may with propriety be divided up into three main divisions—Asia Minor, India and China. The work done elsewhere in isolated spots is of too small amount to warrant more than passing consideration. In my discussion of the question the results obtained from missionary work in India must be ignored, as the opportunity presented for studying the question in that country debars enlightened and judicious criticism. In Asia Minor and China the most abundant means of studying the exact state of affairs are presented to me, and no instances have I relied on officially or any other information save that of my own eyes. The strictures, therefore, which are imposed on the present missionary system are distinctively my own, the full responsibility for which I willingly assume.

#### Failure of Chinese Missions.

We will first take the case of China, as being possibly more a question of the hour owing to the spirited manner in which this mission field was defended in the recent Convention of the Board of Missions. After the most rigorous personal investigation, and in a spirit of unbiased and judicious criticism, I am prepared to say that despite the immense sums of money expended annually there at the present time Christianity is making no progress in the Chinese empire. This non-success may be attributed primarily to two reasons, one being the disposition of the missionaries to trample on native custom roughshod, rather than to attempt conversion by gentler methods. The arousing of the native spirit of obstinacy, and necessarily retarding successful progress. The missionaries call the poor native "brother," but here the relationship ends, for, like an inanimate object, devoid of sentiment or feeling, they brush aside his training of centuries, not by logical reasoning, but by contumely and downright aggression, forcing on him willy nilly a foreign religion, and effecting a "conversion" which lasts as long as he is under their oppression.

A more potent reason for the non-success of missionary effort is the attitude which the missionaries, irrespective of creed, show in intermingling with all temporal affairs, arraying one faction against another, brother against brother, son against father, in matters of merely temporal importance, making the spiritual field entirely. As every traveller has been to China knows, no country wants such a field for incipient revolutions and antagonistic assaults on authority, and but natural to suppose in an empire

of such immense geographical area, such irruptions are of almost daily occurrence. They are purely native affairs, yet when one probes down to the bottom it is too often to find that, if not directly responsible, some missionary of the Gospel has connived in the promulgation. In short, has placed himself in the light of a rebel against the government which tolerates him, without even the ground of spiritual necessity on which to stand.

#### Dangers of Civilized Clothing.

In passing through those parts of China where the attempt to sow the seeds of Christianity has had the greatest success one cannot fail to notice the evil influences produced by the civilized Chinese method of habilitation, for chief of all the ills engendered by the example of the rich and false doctrine of the palearians is the mischief done them by the ugly and clumsy clothing with which they are obliged to accoutre themselves, absolutely unnecessary in this hot climate and serving as perfect abiding places for the store of disease germs. A wiseacre instance recently as evidence of the benefactions of modern social conditions and the spread of Christianity and civilization in China the fact that through it even the poorest natives could live in civilized dress. The one thing of which privilege is just about as valuable as anything else, for it would be impossible to imagine garments of greater ugliness, unsuitability and anti-hygienic stupidity. They are neither protection against cold nor do they insure immunity from contagion, and they are so arranged that conceal all symmetry of proportion and yet most impudently suggest nudity—shapeless things, that may be put on in a few minutes, it is true, but there their merits end.

The sending of clothing to China is an example of the blind and senseless charity which is absolutely unnecessary and might be diverted to the greater necessities offered by the poverty stricken districts of our own wintry regions at home. Secondly, far from being a blessing to China, they are a national curse. The newly garbed natives of the past generation were far healthier and more vigorous and free from disease than those of the present time, for the main reason that though the germs of plague and pestilence may be found in all these articles, they are buried around in a specially constructed hot house.

#### Missionaries as Revolutionaries.

Yet another reason in explanation of the non-success that has attended Christianizing efforts is the attitude, highly commendable from a spiritual but not from a practical view of the missionaries, in being unwilling to fall back upon the fertility of resource and stratagem which are absolutely necessary to effect conversions in China. The average native is an individual whose receptive and reasoning qualities do not equal those of his credulity. The native priests have taken advantage of their opportunity by interspersing their religion with many and marvellous feats of magic, which, however immaterial from a religious point of view, are to none the less a most potent factor in securing and retaining converts. One of the best known missionaries in China informed me that nothing could help the cause of Christianity in China so much as permission granted to the missionaries to call to play some of the subtle deceptions of magic, practices, however, forbidden by the home boards. The native is confronted by two religions; in one he is treated to marvels which he is enabled to see and appreciate with his own eyes, in the other instance, without palpable and unmistakable proof advanced to him, he is obliged to believe merely on the word of another, and the inevitable consequence is obvious.

As regards China taken in the abstract, it may be said that the field is ripe for the sowing of the seed of Christianity. The native mind is ready and willing for the reception of its principles, but so long as denominational strife and narrow minded bigotry stalk about there is so long will so long be retarded with material results. A complete upheaval is necessary in the missionary system of China. What is most needed now and in the future are missionaries of the Gospel rather than individuals who seem to seek

merely aggrandizement for self and temporal dominance by taking unfair advantage of the conditions which opportunity has presented.

I can offer no better example of the generous and charitable spirit dominating Chinese official minds than the reply given to me by the enlightened civil manly of Nanking when I broached the subject of a revision of Christian missionaries in the empire.

"I believe in missionaries," said he. "So does every true friend of China. We may not believe what they say, but we are anxious to consider their logical argument and to have them presented to the people of China. If Christianity is good and noble and uplifting we can appreciate it if not ruled by the spirit of conversion, but when we see your missionary staff hostile to each other, and undoing the work of those who have gone before out of the spirit of denominational rivalry, and provoking discord and a feeling of sedition and restlessness in the empire, how can we bring ourselves to say that the religion of our Western brothers is the true and only one?"

What is left for the Christian spirit to answer?

The missionary presence and spirit in Asia is absolutely necessary to the advancement of the world, but after one has been enabled to view conditions at first hand and as they really exist one cannot help ejaculating "May God protect Asia from the Christian spirit that seeks to reclaim her now!"

#### WHAT THE BAPTISTS SAY.

"Mr. Reid appears to be a fair minded man," said Dr. A. H. Burlington, of the Baptist Foreign Mission Board, "but, from your information or otherwise, he does not state the matter correctly.

"Foreign missions are succeeding. Real substantial progress is being made, though it may not be so apparent. The work is expected, for we are accomplishing a mighty work, and it cannot be performed in a short time. There are difficulties, and many of them, in the way, and there are differences that must be settled, but there are not the abuses of which Mr. Reid speaks.

"He speaks principally of China, and that it is that in that conservative land reform move slowly. You can well quote what our missionary, Dr. Ashmore, of Swatow, China, writes on this subject, which he says—  
"And now, as regards penetrability to the truth as it is in Jesus Christ, the Chinese heart has become double plated, triple plated, and quadruple plated. Character has been crystallized and solidified under the enormous moral, intellectual and social pressure of forty centuries of history and of a hundred generations of ancestors. Power of resistance is enormous. On that very account the triumph of truth, though delayed for a time, is to be all the more distinguished."

#### METHODIST POINT OF VIEW.

"Mr. William J. Reid, in his statement relating to foreign missions, is simply wrong," said the Rev. Dr. A. B. Leonard, Secretary of the Methodist Board of Foreign Missions, when his attention was directed to the matter. "There has been great and positive success in the far Eastern missionary field, and the Christian church has good reason for hearty congratulation on the progress that has been made, particularly during the past ten years, to which Mr. Reid especially refers.

"I can speak authoritatively for the Methodist Church, and know whereof I speak. In 1856 we started our mission in India. We began at zero, and to-day we have six annual conferences, with a native membership of 100,000 souls, to say nothing about the adherents of the Gospel in the field, who will double that number. One-half of the native membership has been added in the past fifteen years.

"In China, though the work is much slower than in India, it is not at all as Mr. Reid describes it. The Chinese are an extremely



conservative people, and any sort of a reform is extremely slow with them; but it is coming, and the missionaries are making the most encouraging progress in that kingdom.

"We have in China two annual conferences, one mission conference and two missions not in conference. The native membership is more than twenty-three thousand. And since the last ten years have been referred to, I must say they have been our most prosperous ones.

"There is no good reason for complaining about the missionaries interfering with native customs, or encouraging rebellion against the established authority. If there is anything of this sort, it is simply the effect of the people turning from their heathen religious rites and traditions. A tax is levied on the natives to support idol worship, and when they turn from the idols they naturally

object to the tax. This action brings persecution. They are discriminated against, patronage is withdrawn from them, and they are even assaulted by their countrymen. Suffering from this treatment, they complain to the missionaries, who frequently appeal to the United States Consuls for redress, to which they are entitled, as the treaty with China provides that converts to Christianity shall have protection.

"Foreign missions are far from being a failure in any sense of the word, but, on the contrary, they are bringing good results, and promise much more if we are earnest and persistent."

#### A PRESBYTERIAN REPLY.

"Mr. Reid surely does not know what he is talking about," said Dr. F. F. Ellenwood, sec-

retary of the Presbyterian Board of Foreign Missions, "and his source of information is evidently very faulty. It is the same old story of utter failure in the foreign mission field that is continually coming up to be denounced, and at the same time the work is moving ahead and accomplishing its purpose surely, though often much slower than its enthusiastic supporters may desire. We know of the success of our work in China, and just exactly what we are accomplishing, regardless of such statements as those made by Mr. Reid.

"His information is evidently faulty, and therefore extremely unreliable. Persons making inquiries in regard to foreign missionary work usually ask a Consul, or an uninformed American residing in China, and they give out what they hear as facts, instead of visiting the missionaries and going directly into the field of labor with their eyes open and their faculties alert."





The Atlantic Monthly

**RECEIVED**

October 22nd, 1913.

OCT 23 1913

Dear Mr. Speer:--

**Mr. Speer.**

It is scarcely possible that you will remember me across the decade which has intervened since our last meeting, but I find myself turning naturally to you in a matter which puzzles me a good deal.

There are a great many people in this country outside the churches, and some within them, who have not been converted to a full belief in missionary enterprise as at present conducted. You know better than I how reports prejudicial to missionary interests come from traders, travelers and newspaper correspondents in the Far East. Generally such attacks pass me by, but my attention was forcibly arrested a year or

two ago by a book called "An Appeal to Christendom", or something of the kind, in which the author, "Lin Shao-yang", made what seemed to me a dignified plea for a modification of missionary methods. It occurred to me at the time that it might be profitable to set these views before our readers, securing a reply from some competent person and thus enabling the more intelligent public to get at the truth. I wrote to "Lin Shao-yang", whom I knew from his style of writing to be an educated Englishman, and the upshot of our correspondence is an article, too biased, I think, and a shade too caustic, which yet carries some serious evidence in behalf of the author's contention.

I am writing to you to ask whether you would be willing to read this paper for me, and, if it seems to us on the whole worth publishing, to reply to it. But, in the first



## The Atlantic Monthly

The Reverend Robert E. Speer—2.

instance, I simply want advice as to the ac-  
 ceptance of <sup>the</sup> proofs to which "Lin Shao-yang"  
 refers.

I do not send the manuscript, hesitating  
 to put you to this trouble before I receive  
 your kind permission to do so.

Yours sincerely,

The Reverend Robert E. Speer,  
 Presbyterian Board of Foreign Missions,  
 156 Fifth Avenue,  
 New York City.

Printed Office in C  
 Wei Han Wei

the book." No wonder—for nearly the whole space at his disposal is occupied by a not very amiable indictment of myself as a "forger."

I hope my anonymous critic has not been congratulating himself on his perspicacity in seeing through my somewhat diaphanous disguise. If so, I must disappoint him: for he has been anticipated by dozens of reviewers and by a very large, though of course indeterminate, number of readers. A pretty broad hint on the subject was given by the publishers themselves, who in their announcements of the book were careful to refer to the author as "a resident in the Far East."

Had the majority of my readers and critics really believed that the book emanated from a Chinese pen I should have felt disconcerted rather than flattered by the unexpected excess of my disguise. I should have wondered whether it was really the case—as some of my candid friends have hinted more than once—that prolonged residence in China and sympathy with the Chinese people had at last imparted a definite Chinese tinge to my outlook on the world and even to my literary style. A little reflexion would have reassured me.

Did it never occur to my uncharitable critic that had it been my serious intention to deceive the public as to the origin of the "Chinese Appeal to Christendom," I should hardly have omitted to make some attempt to impart a distinctively Oriental flavouring to its matter and its manner? He himself makes the following observation:—

"The internal and external evidence are overwhelming that this is the work of an Englishman. From the beginning to the end of 'A Chinese Appeal' there is not a single Chinese thought, there is not a single indication that the author knows a word of the Chinese language or has any knowledge, except perhaps a very superficial one derived from a scanning of translations, of the Chinese classics as an educated Chinese would have."

Be it so. Could there be a more effectual reply to the grave charge of "forgery" than is unwittingly supplied in these words by my critic himself? Inasmuch as (contrary to my critic's belief) I am by no means unacquainted with the language and literature of China, and have studied every phase of Chinese life and character during a good many years residence among the people, I should have had no difficulty whatever in giving a Chinese colouring to my phraseology, and in introducing deft allusions to Chinese books, if I had wished to do so; and nothing would have been easier than to avoid unnecessary references to European literature and to Western topics in which no native of China was likely to take an interest. Western education may do wonders with an intelligent Oriental, but I never yet encountered a Chinese student who, while clinging to his native "heathenism," was nevertheless a reader of theological literature of all varieties, from the "Encyclopaedia

Biblica" to "China's Mission," the catholicity of literary taste allowed him to glide unabashed from "The Canterbury Tales" to "Alice in Wonderland;" whose interest in telepathy and psychic research did not prevent him from dabbling in medieval heraldry; and who expatiated with equal readiness on the eccentricities of the "New Thought" movement, the mustaches of American naval officers, and the eourees of the water-supply of the planet Mars.

I assumed—and the observations made by the great majority of my reviewers prove that I was right in assuming—that my adoption of a Chinese pseudonym would be recognized as a literary device of no unusual nature. In the "Spectator" of July 15 last, however, appeared a letter from the veteran missionary Dr. H. T. Hodgkin on the subject of the "Appeal" (with a great deal of which by the way, Dr. Hodgkin confessed that he was "in hearty accord"), and in a footnote, to this letter the editor of the "Spectator" expressed the view that if the book was really the work of an Englishman a statement to that effect was desirable.

the *ipse dixit* of my pseudonymous self (see the explicit warning on page 18) but upon numerous printed extracts from missionary books and journals. Certainly, I gave myself the liberty of making my own comments on those documents, but it cannot be said that I condemned the missionaries unheard. As to whether my comments are fair and justifiable or not, every reader must decide for himself. I absolutely deny that the book contains a single charge against missionaries and their methods which is not supported by irrefragable evidence drawn from numerous verifiable matters of fact and from the printed reports of the missionaries themselves.

My critic in "The National Review," as we have seen, left himself no space to deal with the arguments in my book, but he has made some statements which call for protest. He declares, for instance, that the book "makes all its points from the reports of a single mission and practically from a single year." This is misleading. It is true that very many of my criticisms (by no means all) are directed against a single mission: but the great importance and wide-spread influence of this mission are well known to all who have travelled in the interior of China and who are aware of the fact that its representatives may be found scattered throughout at least fifteen of the eighteen provinces of China proper. This mission, moreover, is connected with about half a dozen other missionary bodies which are described as "associated." As for my critic's observation that my documents are practically taken from the reports of a single year, I fear he assigns a rather elastic meaning to the word "practically": nor does he trouble to inform

## "A CHINESE APPEAL TO CHRISTENDOM."

To the Editor of the

"NORTH-CHINA DAILY NEWS."

SIR,—If at one time I harboured doubts as to whether my "Appeal to Christendom" should be loaned to the public or not, such doubts have already been slain and buried. Its publication has been simply justified by the extraordinary diversity of opinion expressed about the book by its readers and reviewers. If the arguments of the "Appeal" were such that everyone found himself in perfect agreement with them, there would have been no earthly use—much less a heavenly one—in writing it; and if no one agreed with them, or could be coaxed into agreeing with them, the "Appeal" might well have been hurried away to its forlorn grave with the abridged funeral-rites of an infant born dead. But a book that meets with enthusiastic approval from one, ridicule from another, and contemptuous silence from a third, and potent antagonism from a fourth, is surely entitled to a little niche—somewhere between the extreme of extravagant laudation and angry hostility—from which it may be equally safe from the pitiless talons of its foes and the enervating caresses of its friends.

Perhaps the greatest unintentional compliment which the book has received consists in the method of attack selected by a few of its most hostile critics, who, leaving its arguments and criticisms wholly unanswered, concentrate all their fire on the enormity of the author's offence in disguising himself under a Chinese pseudonym.

The most conspicuous example of this procedure is to be found in an abusive review published by your contemporary "The National Review" of Shanghai, in its issue of September 9. "It would be impossible," says the reviewer, "in the space at our disposal to traverse in detail the arguments of

(Continued on Page 8)

journal a letter in which I unreservedly admitted the English authorship of the "Appeal" and gave some of my reasons for having adopted a Chinese pseudonym.

The "Spectator," in which my letter appears, will no doubt be in your readers' hands in the course of the next two or three weeks; meanwhile I may perhaps be allowed to quote the following extract:—

"I readily admit that no one member of the Chinese race is likely to be found whose views on religion, literature, philosophy and other subjects would exactly coincide with those set forth in the "Appeal." My object in the book was to place myself at the standpoint of a hypothetical Chinese student who though he remains "a convinced non-Christian" (see p. 19) has been educated from childhood upwards exclusively on Western lines and has taken a deep interest in certain theological and philosophical problems: and who, on his return to China, brings his 'occidentalized' though still "heathen" mind to hear on the methods and teachings of a certain large class of Christian missionaries."

The device of adopting an Oriental name and standpoint for literary purposes is so common that it may be said to have been worked almost to the point of staleness. Among numerous precedents I may remind you of Montesquien's "Lettres Persanes"; Goldsmith's "Citizen of the World"; the first Lord Lyttleton's "Letters from a Persian in England to his Friends at Aspahan"; the religious studies published by Sir Alfred Lyall under the Hindu name of Vamadeo Shastri; and the "Letters from John Chinaman" now known to be the work of Mr. Lowes Dickinson.

It may be urged that such precedents as these do not justify me in having published a pseudonymous attack on European missionaries in China. Such a charge against me would be a just one if my book consisted of own unsupported criticisms; but I wish to draw your special attention to the fact that the contentions in the book rest not upon

his readers that the "slog-e year" question is a very recent one—in fact the most recent which it was possible to select. I need hardly say that had I hunted up the missionary reports of former years I could have made my case a good deal stronger, in appearance, than it is: for the editorial supervision exercised over missionary journals is much closer and stricter nowadays than it was a few years ago. Had I not drawn my extracts from the most recent reports within reach I should unquestionably have been accused of raking up old material which could not fairly be utilized in discussing the teachings and methods of the missionaries of to-day.

In another passage my reviewer makes a cryptic remark to the effect that the author of the "Appeal," besides being an Englishman, is "possibly not unconnected with a distinguished missionary family." I cannot guess who it is that he refers to, but he is wrong in his attempted identification. I have no connexion whatever with any missionary family whether distinguished or obscure.

Elsewhere my critic, not content with vilifying my unhappy self, makes insulting and contemptuous references to Sir Hiram Maxim and to the "quack-doctor Jackson." I hold no brief for these gentlemen, and am not personally acquainted with either of them, but I fail to see why my critic should have thought it desirable to drag their names into a review of my "Appeal to Christendom." Nor do I understand why comparisons need have been drawn between my unworthy self and those great medical and educational missionaries whose names will always be deservedly honoured by Chinese and Europeans alike. My critic remarks that modern-educated Chinese "would express themselves in approval of the educational and medical work of the missionaries." On that point I am in entire concurrence with him, as he ought to know if he has really read the book which forms the subject of his abusive review. I may also point out that I laid repeated emphasis on the fact that my "Appeal" was not directed against missionaries of all types and classes, but "only against a section of them which is numerically very powerful." (See p. 40, and also pp. 18, 19, 46, 162-3, 292, 299.) Against the finest type of missionaries—

—whose presence in China will always be welcomed even if we reject the dogmas of their religion—I repeatedly made it clear that I brought no complaint whatever. "I regard them as so far above all criticism" (see p. 19) "that praise would be superfluous and—as coming from a convinced non-Christian—might be regarded as presumptuous."

Perhaps my early critic overlooked these passages. However this may be, I leave it to the public to judge whether this so-called "review" is likely to leave

me and a legitimate impression of my "Appeal to Christendom" on the mind of a reader who has not sought direct acquaintance with the book itself.

I am, etc.,

LIN SHAO-YANG.

September 18, 1911.

It will be seen that we have departed from the usual rule of not publishing letters criticizing what appears in another paper, and in doing so we tender our apologies to the "National Review" for a breach of journalistic etiquette. But, as touching the much agitated question of Lin Shao-yang's identity, the letter is of general interest, and in this respect it would appear that our contemporary is chiefly chosen for reply as furnishing a convenient example of a general charge.—Ed.

9 SEPTEMBER 1911.

THE NATION

REVIEWS.

RATIONALIST ETHICS.

A CHINESE APPEAL TO CHRISTENDOM CONCERNING CHRISTIAN MISSIONS. By LIN SHAO-YANG. London: THE RATIONALIST PRESS ASSOCIATION.

THE CHURCHES AND MODERN THOUGHT. By PHILIP VIVIAN. London: THE RATIONALIST PRESS ASSOCIATION.

We have frequently expressed our high appreciation of the philanthropy and enterprise of the Rationalist Press Association in issuing its excellent series of cheap reprints of standard scientific works, but we can scarcely say that the Association's attempts to convert China to Rationalism have been happily conceived or brilliantly executed, nor have they been carried out by protagonists likely to command respect. First comes Sir Hiram Maxim, whose tirade against missionaries displayed such a woful ignorance of history, mediæval and modern. Then came Mr. Jackson, whose attempt to bring about a repetition of the Boxer madness was couched in such shocking Chinese that Sir Hiram Maxim was fain to call it "pidgin English." And now comes this elaborate forgery at the hands of the pseudo-Lin Shao-yang, a forgery so elaborate as to deceive even Sir Hiram Maxim, who talks about "my Chinese friend" Lin Shao-yang; and yet a forgery so clumsy in places that the veriest child could "place" it. The internal and external evidence are overwhelming that this is the work of an Englishman, possibly not unconnected with a distinguished missionary family, and this Englishman either tries to persuade us that he was educated in America, "the other hemisphere," or he is so careless of common usage that he feels at liberty to juggle with terms that the ordinary man always uses in a definite sense. It is therefore all the more unfortunate that in the same parcel with "A Chinese Appeal" should arrive a work of a very different calibre, Philip Vivian's "The Churches and Modern Thought," on page 288 of which we are told that "there is not a Rationalist in the world, however militant, who would descend to forgery to promote his cause." It should be clearly understood that we are not here dealing merely with the question of an author's right to use a pseudonym. That right is unquestioned, though the circumstances under which it is justifiable need careful scrutiny. In the present case the whole point of the book lies in the attempt to convince the English-reading world that "Lin Shao-yang" is a Chinese speaking for Chinese, that he has a considerable body of Chinese opinion behind him; and we submit that this is not the case. Outside the Christian Chinese community the

great mass of modern-educated Chinese are not troubling their heads with any religious problems at all; they are, for all practical purposes, rank materialists; and if they have any views at all on missionary activities they are almost invariably such as would express themselves in approval of the educational and medical work of the missionaries, and in comparative indifference with regard to evangelistic work, though in a great many cases this meets with approval even though the approver does not himself accept the Christian faith. From the beginning to the end of "A Chinese Appeal" there is not a single Chinese thought, there is not a single indication that the author knows a word of the Chinese language or has any knowledge, except perhaps a very superficial one derived from a scanning of translations, of the Chinese Classics, as an educated Chinese would have. The book is in no sense "A Chinese Appeal." It is merely a veiled attack on Christianity in general, and an unfair attack at that, for it makes all its points from the Reports of a single mission and practically from a single year. Were the mission a typical mission there would be no ground for complaint, but the mission in question was primarily established because the missions already in the field held views which the average man would call broader than those of the founders of the mission, but which the members of the mission themselves would probably call laxer. As a clever, though unconvincing, criticism of Christianity in general the book is not without value; but if Mr. "Lin Shao-yang" or anybody else imagines that it is any argument against Christianity that in the past in Europe, before public clocks were common, and in China today, where public clocks are unknown, it was and is the practice to ring a bell to notify worshippers of the approach of service-time, he is sadly deficient in logical acumen.

It would be impossible in the space at our disposal to traverse in detail the arguments of the book, but the general answer to the whole indictment, as Mr. "Lin Shao-yang" conceives it, whether against Christianity in general or missionary activity in particular, is to be found in the answers to a few questions touching the concrete: whose influence for the

uplift of China and the world is likely to be the better, that of Medhurst, slaving at his Chinese dictionary in the swamps of the Canton Delta, or that of Maxim, translated by a mediocre muddler? that of Dr. Jackson, the missionary, laying down his life whilst fighting the plague in Manchuria, or that of quack-doctor Jackson selling his obnoxious pills to the ignorant Chinese coolie? that of Sir Hiram Maxim, lying under the imputation of using the invention of a Chinese without any acknowledgement and taking no steps to remove the imputation, writing a history of religion that nobody has ever read, translated by an unknown hand into Chinese that nobody has ever seen, or that of Richard, Cornaby, Young Allen, Martin and hundreds of others translating Mackenzie's "Nineteenth Century," "The Travels of Livingstone" Green's "History of England" Euclen's writings, and scores of standard works on law, commerce, industry and science? that of Legge, opening up the Chinese classics to the thought of Europe, or that of "Lin Shao-yang," guilty of a forgery? that of Dr. Lockhart, assisting in the introduction of modern medical science to China, or that of a Rationalist protagonist of to-day who keeps his Japanese mistress and gluts himself with the writings of Oscar Wilde? The answer to these questions is in large measure the answer to "A Chinese Appeal to Christendom."

In "The Churches and Modern Thought" we have an honest book. The author's criticism of the churches of to-day is that they are out of touch with modern thought, unwilling to accept its conclusions, and trading upon the ignorance and credulity of the masses. The arraignment is unsparring, but it has the merit of transparent candour, and however we may be inclined to disagree with the author's interpretation of the facts as he sees them, as we do disagree at some points, we acknowledge gladly that the book deserves close reading by the orthodox church member, and more especially by the honest minister. It is a book that will appeal to every thinking man.

for the special arguments advanced. The book is throughout frankly agnostic, and can, therefore, in no wise be welcomed in missionary circles; but it is distinctly a foil to those bodies in so far as it repudiates any attack on them generally, while it is fiercely antagonistic to those missionaries who have been sent out to China half educated in religious problems, and whose since their arrival in that country have failed to keep pace with the many changes that have taken place in modern religious beliefs. The author says quite plainly: "It is because I am convinced that some of the teachings and methods of very many foreign missionaries are seriously defective in themselves, harmful to the people of China, and disastrous to the causes of truth, civilisation, and international harmony, that I have issued this appeal to the Christian West." This places the questions at issue in a simple manner, and may be taken as a guide to the author's attitude throughout the book. From the native point of view the many advantages that would accrue to China from her adoption of Christianity as a national religion are perfectly evident. It would not follow that the individual units of the nation would discard their cherished beliefs, but European sympathy would follow China in its change of creed, and "think how the Christian pulpits of Europe and America would ring with denunciations if the Western Governments stood idly by while a weak but Christian China was grappling with a strong but heathen Japan!" But the adoption by China of Christianity as a religion is hindered by the attitude of those very nations who desire to press the Christian faith on China's notice. In many ways the West assumes a superiority in respect of the blundering heathen who walk in darkness, and asks whether, apart from Christianity, there can be any sound morality at all. This stands in the way of progress, and renders it difficult for a convert in China to regard the religion of the Cross from the same point of view as his teacher. Furthermore, "while educated Chinese are at present reaping the fullest advantage from the acquisition of the best results attained by modern science, they are being spoon-fed with regard to the religious developments of the West, with a theology from which all nourishment has been withdrawn." No wonder, it is argued, that the Chinese do not want Europe's cast-off theology. It will at once be seen how dangerous it is to keep back from the Chinese the changes that have taken place, even in modern days, in many Western beliefs regarding the Christian doctrines and observances. Even as regards the keeping of the day of rest the old Sabbatical fanaticism is, according to the author, adopted by many of the missionaries. He emphasises the distinction which exists between the first and the seventh day of the week, pointing out that the latter was originally an unlucky day (cf. Saturn's day), and that Moses merely codified an ancient taboo, while he insists that it is not always possible in a country like China to arrange for a universal day of rest, such as it might be advisable to adopt it. "Foreigners say," said a Chinaman, "we must do no work every seventh day. I cannot afford that. I only make enough to support my family as it is." The writer of the book indicates that one of the grounds of his appeal concerning Christian Missions is that their representatives are still assuring unlettered Chinese that such miracles as those of the sun standing still and the storm being quieted by a word actually happened. Professor Harnack is quoted as saying that these things we do not believe, and never shall believe, but "that the lame walked, the blind saw, and the deaf heard, will not be so summarily dismissed as an illusion." How is it possible for a Chinese convert, let alone a simple missionary, to reconcile these things, the one by acceptance the other by teaching? It is not fitting in these columns to discuss the ethics of prayer and its answer—problematical or actual—but it is easy to see the difficulties which may confront the missionary in dealing with converts who rely on an actual answer favourable to the request made. The Chinese are quite accustomed to the Imperial prayers for rain, and, as the author points out, the offering up of official prayers during a time of drought, has often been the means of staying off tumults and allaying popular discontent. A curious instance is given of Chinese thought on this subject, in the fact that certain priests, finding their god supine in the matter of sending rain, bored a hole in his side and inserted a centipede! "In case of sickness or trouble," says the author, "the missionaries seem ever ready to back the foreign against the native deity, after the manner of Elijah with the prophets of Baal." We are aware that in mentioning the subject of "Hell and the damnation of the heathen" we are on somewhat doubtful journalistic ground, but it is just as well not to mind matters, and the author is, from his point of view, entirely justified in reproducing (after Dr. Morrison) the awful dictum of the Secretary of the China Inland Mission that "these millions (China's) are without hope in the next



**A Chinese Appeal to Christendom Concerning Christian Missions.** *By Liu Shao-Yang. Issued for the Nationalist Press Association, Limited. London: Watts and Co., 1911. Price 5s. net.*

There is some difficulty in dealing with a book of this kind in these columns—where we have always refused access to matter of a religious-controversial kind—but the question of Chinese Missions and their effect on social and political problems is so important that we need make no apology for drawing our readers' attention to the volume now before us. It will be noticed that the author is nominally a Chinaman. We say nominally because there is no further indication of his status or of any distinctions he may have acquired in the course of what must have been a very excellent and thorough European education, while his literary style is so good and his reading so far reaching as to lead to the conclusion that though the hand is the hand of Liu Shao-Yang, the voice is the voice of some European Member of the Nationalist Association. This pretence in the matter of authorship is not unknown in literature; it was adopted by Goldsmith himself in "The Citizen of the World," and it gives convenient opportunities for the assumption of national feeling and ideas as a cloak

world, not only that, but (we have) positive words to the contrary." Similarly, a quotation is given from a missionary journal urging the necessity of saving the heathen "ere they pass into eternal damnation and gloom." It is easy to understand that from the standpoint of some of the missionaries the question of the use of stimulants and narcotics by their converts is a very delicate one. Many of the missionaries refuse to accept converts who drink intoxicants, smoke tobacco, or indulge in the opium pipe. We can understand the taboo of the last article, but prohibition of the friendly glass or the cheerful whiff of tobacco seems to the lay mind quite unnecessary, and only another instance of the Oriental point of view. Similarly, in the matter of concubinage, which is absolutely legal by Chinese law, and often quite in accordance with the honouring of ancestors, it seems a pity that the missionaries should not be content to leave well alone, and recognise the fact of other skies, other manners. We cannot follow the author in many of his other criticisms of missionaries and their methods, but we think he is quite justified in his warning against interference in native lawsuits, against using the "true God" in native temples where service or worship is going on. How far our hymns (even those most dear to the faithful) are capable of being translated into Chinese without losing much of their force, or without becoming ludicrous or revolting to Chinese ideas, is a question which should exercise the minds of the most earnest missionary sinologists; and, even then, be only undertaken when the possibility of real appeal to Chinese sentiment and thought is quite apparent. On the general question of the value of missionary labour in China there is no need to say anything here. Its value has been proved beyond doubt, but this book, which we now review, will not have been written in vain if it points out to the general missionary body some weak joints in its harness, and if it leads some of the workers to frame their message in accordance with the light that comes to it from modern science and research.

their slopes jutting into the sea. Everywhere seems accessible the quiet of sequestered altitudes, with views of blue sea line through the higher rifts, a clear air, and the lustral suggestiveness of running water. Even without a conversing acquaintance with its people, one may gather from the Chinese forms of their geographical names that they are not indifferent to this beauty. The names of old Greece—Arcadia, Cithæron, Ilysius—have an accumulated magic of association which, perhaps, can never be approached by the alien-sounding names of the Far East; but the Greeks themselves never gave a more poetic name to Hellas than the Koreans have in the "Land of the Morning Calm."

The life and politics of Korea show all the typical anomalies that follow the meeting of East and West. The position and fertility of the peninsula, and the undeveloped possibilities of its people, make it the place to study, as in small compass, the questions of commercial imperialism everywhere pressing into notice. Since February, 1897, the Korean Government has had a certified independence, which seems only to have aggravated its ancient abuses. A well meaning but feeble king is hurried by his powerful neighbor into steps of reform and progress, only to see them diverted to the advantage of the foreigner, or perverted by the corruption of his own officials. Take the single instance of the currency. The old-time cash of the realm was too cumbersome to serve the new conditions of trade. The Government, accordingly, now mints a nickel coin worth twenty-five cash. The immediate effect has been a staggering output of spurious money. The old cash was of too small value to be worth the metal, labor, and risk of counterfeiting. The new nickel, however, well repays it, and official connivance is such that in the money market at Chemulpo quotations are openly current for "(1) Government nickels; (2) first-class counterfeits; (3) middling good counterfeits; (4) counterfeits passable after dark."

The author very creditably refrains from any polemics over the foreign rivalries now commanding interest in the peninsula, and offers simply a well-collated summary of the facts in the situation. Most significant are the decline of British trade and prestige, the rise of American, and the dominance of the Japanese. Many readers will doubtless learn with surprise and regret that the commercial settlements of Japan in Korea are not characterized by the cleanliness, modesty, and politeness that are her recognized national traits. Military success in the Chinese war has inflamed the national vanity, and her civilization is too new to have established honesty as the policy of her trade. An immense bulk of the counterfeit money just mentioned is shipped from Japan. Their shops in the treaty ports offer every variety of spurious American and English goods, and their merchants have certainly deepened the native animosity by adding harshness to sly practice.

Typical of the mingled craft and aggressiveness of Russia is the deliberate occupying and fortifying, under every ingenious pretext, of the now important settlement of Yong An Po, on the Korean side of the Yalu. But here history pauses, for immediate events render all opinion vacillating.

It is with real regret that one finds almost the only blemish in a valuable and in the main fair-spirited book. This is the unthinking prejudice, now generally prevalent among men of all branches of commercial, military, and diplomatic life in

CRITICAL REVIEWS  
OF NEW BOOKS

*W. H. Pater*  
KOREA  
Korea. By Angus Hamilton. With map, illustrations, and appendices. New York: Charles Scribner's Sons.

History can hardly be written while it is vigorously in the making, nor during the equivocal intervals after any definite break with the past, when, as now in Korea, the impact of new movements is just becoming felt throughout an inert population. Mr. Hamilton's comment is, moreover, that of a sojourner, not of a resident with the firsthand knowledge of native language and character that alone can warrant much generalizing. Within these limitations, however, his account moves with accuracy and restraint. Justice is done to the beauty of nature in the peninsula, an appreciation of which is requisite in one who would understand its people, for much of their contented thriftlessness is undoubtedly due to the sunny isolation of gracious valleys, abounding in sustenance for cheap life, and dominated by splendid rock solitudes which both rouse and satisfy the superstitions of a simple folk. The most characteristic scenery, perhaps, is among the monasteries of the Diamond Mountains, the noblest of which, Chang An Sa, the "Temple of Unending Peace" is described in a chapter of great charm. But almost no part of the Hermit Kingdom is without its feature of fine landscape. It comprises a much broken range of mountains, followed on either side by a similarly broken coast, formed by

the Far East against the missionaries. Slighting allusions to their work in the early chapters prepare the reader for the scolded hostility of the chapter devoted to them. The subject might be dropped here if this kind of comment had not grown of late until it has perceptibly modified the public esteem for what was once a calling of unquestioned dignity.

This change of feeling is undoubtedly in part a natural reaction from an unintelligent ideal of the missionary, and a too narrowly theological estimate of his work. He was thought to be a mingled apostolic and medieval embodiment of primitive dogma, self-abnegation, and proselyting zeal. Such is still the assumed pattern of a sincere missionary in the minds of men of the world. The more spectacular kind of devotion, which shows itself in unkempt poverty, in sleeping and eating among beggars, and in preaching on street corners, though pronounced the immediate cause of Boxer uprisings, even commands a sort of pitying admiration from these ready critics. Thus, Mr. Hamilton finds in the fact that the missionaries of the Church of England live on £70 a year something of the "idealism of

every class. But however well deserved these kicks and blows may be, the fact remains that in no civilized society is dickered for a better bargain regarded as ground for personal violence. A traveller, ignorant of the language, and with money in his pocket, is as much a mark for sharp practice in London as in Seoul.

We have had conspicuous cases, in recent years, of the ablest and kindest writers before the public, misled by off-hand reports of this kind—perhaps also tempted by the chance of a gallery play—into turning the weapon of their art upon men who live useful lives and without reproach. It seems time that some one, without church or secular partisanship, should make a study of these missions at first hand, that these facile aspersions may be either proved by the facts, or dropped.

sublime heroism and unnecessary sacrifice." But let the missionary live, without unnecessary sacrifice, as a plain member of a community, doing his work in the same spirit and with the same care for his own welfare that a college instructor or a clergyman at home does his; let him, as the American missionaries, against whom Mr. Hamilton is little short of malignant, have a salary making it possible to have books, and a house good enough for him to meet upper-class natives on equal social terms, and he is forthwith an oily hypocrite, a mere agent of commerce, exploiting the natives under the thin cloak of seeking converts. The author mentions specific instances of American missionaries incidentally occupied with fruit raising, life insurance, and (crowning effort!) keeping hoarders. The implication in each case is that the money making is clandestine; but in not one does Mr. Hamilton show any evidence of having ascertained the basis on which these missionaries stand with their boards, and his arraignment sounds oddly with his later inadvertent mention that (doubtless as a result of these infamous practices) some of the missions are self-supporting.

Furthermore, men of the author's stamp in mission fields are themselves not guiltless of giving the missionary a real grievance. Without making any invidious and unsafe generalizations about the morals of Europeans "east of Suez," one may point to a feature of Mr. Hamilton's own self-recorded conduct as evidence of an incompatibility in point of view between travellers and missionaries in the Far East, which must complicate the missionary's problem in maintaining certain ethical standards among the natives. Mr. Hamilton is evidently a kindly man. One of his most caustic reproaches against American missionaries (p. 272) is for their neglectful failure to abolish sore hacks among Korean ponies. In advising the prospective traveller in Korea that an unreasonable request from his interpreter should be answered with a flogging (p. 275), that a servant is rendered more efficient by a timely kick or two; and in his own attempted practice of these maxims (resulting in a riot and a broken wrist), he is simply exemplifying the attitude of his class towards Orientals of

See pamphlet by A. G. Brown

"South - School about 1900  
in Korea."

COPY.

Seoul, Korea.  
May 7th, 1904.

My dear Mr. Spear.

Someone made a mistake when he said I was well acquainted with the man Hamilton. I never met him. I saw him riding about Seoul, and had a note from him once addressed to me as Secretary of the Korean Branch of the Royal Asiatic Society, but beyond that I had no acquaintance with him direct. He had a very bad name when in the city, and I may say among the hundred and one newspaper men and of those who have called during the last few years, Hamilton left the worst name as a drunken good for nothing scamp. Of course it is one thing to hear ~~these~~ rumors and to know definitely ~~at~~ first sight. I imagine it is quite impossible to know other than by general rumor and heresay regarding such men.

I asked the agent of the B. & F. Society the other day what impression he had gained of Hamilton, and he at once replied "a drunken good for nothing newspaper man." I also know that when he came here he made inquiry of a foreigner (a christian man though not a missionary) as to when he could acquaint him with a house of prostitution. This was told me the other evening of the man thus asked and he added, "what a brute a man must be who can take up with any kind or any color of female flesh to simply gratify his passions." Hamilton is no doubt not a christian but the very lowest type disreputable globe tramp. His book is so full of contradictions and extravagance that I am surprised at its having any influence with Christian people. His is certainly a case, if there are faults to be corrected, of Satan rebuking sin.

I did not cable you because I had only her<sup>a</sup>esay and rumor on which I base my conclusions, but her<sup>a</sup>esay and rumor and the word of the man who spoke to me are quite sufficient to convince me of the fact that Hamilton is a bad character. He knew nothing of missionaries nor did he ever attend a meeting. He made no inquiries and did not turn <sup>over</sup> ~~on~~ his hand to find out anything. He thought that an attack on them would advertise the book and as he had no character or conscience to reckon with in such a dealing he evidently went ahead and put his chapter in without any inquiry into or any knowledge of the subject.

All this I send to show that appearances are against the man Hamilton and that anything he says against should be taken as that much in favor of the parties opposed.

You will of course know how ~~to~~ <sup>word</sup> ~~ask~~ any ~~one~~ of this kind in a way not to bring trouble to ~~those~~ here. Had he asked me directly I would allow it to go out our very own name but this being involved in the matter it is different.

Pardon this hasty letter,  
Wit. kindest regards  
Very sincerely yours,  
(signed) Jas. S. Gale.

Extract from letter of S. F. Moore, Seoul, Korea.

May 13th, 04.

Dear Dr. Brown:

Your reply to the criticism of Angus Hamilton has just come, and I am reminded of his life here and the impression he made on some of us. One of the first things he did on arriving in Seoul was to call on Mr. Hulbert, Editor of the Korea Review, and ask where he could find first class prostitutes.

I remember how disgusted I was at the time to see him introduced to ladies as tho' he were a gentleman. I did not want him introduced to my wife, and wondered why the Pall Mall Gazette sent out one so beastly.

Besides being a connoisseur in the matter of prostitutes his specialty which I remember was the art of pounding defenceless and unresisting Koreans with his fist. This trait comes out I believe in his book which I have not read and don't care to read knowing the man. From such a man what can you expect? If people knew his life his words would have little effect.

# MISSIONARIES IN FAR COREA.

Colonel Cockerill Has a Good Word  
for the Work They Have Done  
in the Hermit Kingdom.

THE KING HAS PRAISED THEM

They Have Confined Themselves to  
Educational Work with Ex-  
cellent Results.

EARNEST AMERICAN WORKERS

Heroic Service of Misses Arbuckle,  
Whitney and Jacobson During  
the Cholera Epidemic.

[SPECIAL CORRESPONDENCE OF THE HERALD.]  
SEOUL, Korea, Nov. 3, 1895.—There is  
no field in the world to-day more inviting  
to Christian missionaries and their  
supporters than Korea. Less than six years  
ago the feeling against Christian teachers  
was bitter, and the life of a missionary  
was never quite safe. Now the missionary  
goes and comes at will, and where he is  
tactful and kindly behaved he is respected.  
The ex-Hermit of Korea are apparently no  
longer averse to his teachings. The King  
has recently said that he desired to see  
no more words "teachers" in Korea—meaning  
missionaries. Korean religion consists largely  
of ancestor worship and a mild form of  
Confucianism, which can hardly be styled  
religion. Of course, what is most needed  
now is simply educational work, for the  
Korean mind is in no condition to grasp or  
understand Christianity at present. The  
mission schools throughout the country are  
doing excellent work in the way of instructing  
children, who will in time become useful  
teachers. In every instance the Koreans  
who have come in contact with Christian  
teachers have been bettered. At least they  
lead cleaner lives in a physical and spiritual  
sense. Since I have been in Seoul the mis-  
sionaries from all parts of the realm have  
been holding meetings, making reports, cele-  
brating the decennial anniversary of the  
foundation of missions here, &c. They have  
had reports, lectures, debates and essays,  
and they are all in good spirits, hopeful and  
contented with their work. Whatever may  
be said of missionaries in Japan, I will touch  
that no servant of the Church is leading a  
life of comfort here. When I think of well  
educated, refined women consigning them-  
selves to this dreful, dirty, bad smelling,  
absolutely repulsive country, I am amazed.  
In Seoul the missionaries have clean, com-  
fortable homes inside of walls which usually  
shut out much that is disagreeable, but no  
compound, however well protected, can cut  
them off from the misery and wretchedness  
which everywhere abound.

## EARNEST AND ACTIVE MEN.

I have met a number of earnest, active men  
such as Dr. H. Underwood, the Rev. G.  
H. Jones, the Rev. W. B. Scranton, the Rev.  
D. L. Gifford, and Dr. C. C. Vinton, all of  
whom are cheerful, self-denying agents, and  
all doing good work. They are uncomplaining  
in the task, not one of whom can be envied for  
the task he has assumed, I am really proud  
of the work which my countrymen are doing

and uphold. I speak simply from what I  
know, and I hope that they will be encour-  
aged and upheld. I speak simply from what  
I have seen and heard. The hospital charities  
maintained by these people alleviate much  
suffering, and they are potent agencies in  
improving the Korean mind with the  
value of Western ideas and Western helpful-  
ness. The Methodists, the Presbyterians and  
the Baptists are working together in this  
field. According to the statistics just pre-  
sented the total number of Protestant com-  
municants in Korea (natives) secured  
through their agencies, is 523. Missionaries  
are maintained in six of the eight provinces.  
Of the baptized members on the rolls only one-  
third are women. Some 500 of them are car-  
ried on the roll as "probationists." Of this  
only one-fifth are women. During the past  
year 292 communicants were received into  
the churches. The population of Korea is set  
down at 16,000,000. Of course, the hope of  
Protestantism is in the young people, who  
are being educated in the church schools.

## MISSIONARIES IN SEOUL.

Among the missionaries in Seoul who may  
be said to be doing about as much harm as  
good, is Bishop Corfe, the head of the Eng-  
lish Church Missions in this city and  
Chempoo. He also has a divine outlook over  
Manchuria. This gentleman has a formula for  
preaching some that afford the manner of  
the apostolic exponents referred to in  
"Hudibras." He is a disciple of the Mr. Cur-  
zon, M. P., who recently emitted a sort of  
exalted guide book for China, Japan and  
Korea, with political John Bull annotations,  
which he dedicated to "those who believe  
that the British empire is, under Providence,  
the greatest instrument for good that the  
world has seen." Bishop Corfe is one of  
"those" who regard it as his duty, under  
Providence, to check the growth of Japan.  
He has laid down the theory that there can  
be no civilization, that Christianity and  
having been handed down to the Japanese,  
he proposes to deprive her of the privilege of  
lifting up the unfortunate people of Korea.  
He is of the opinion that the only way to  
save here, for he has Sir Hudson Lowe's  
faculty as well as his intellectual limitations,  
and much that he writes is untrue and ex-  
aggerated. He charges the Japanese with  
cruel arrogance and the methods of insolent  
conquerors in Korea.

It may be that in their dealings with  
the dull and slow moving Koreans the Japane-  
se are not as delicate and diplomatic as they  
should be, but that is a different matter. The  
best of Japanese rule is not yet found in  
Korea, just as the best Englishmen are not  
always found away from home. Naturally  
a mind of this kind increases in interest  
largely in politics and who feels called upon  
at all times to spread the doctrine that "the  
British are the best" under Providence, the  
greatest instrument for good that the world  
has seen," is likely to create some opposition  
for himself. But his writing, political  
Bishop Corfe is accused upon the ground  
that he is afflicted with an acute form of "Korea  
seriptorium." The missionaries here who at-  
tend to their business and who are not war-  
ring upon Japan, will continue to grow in in-  
fluence, and so far as I can judge, are  
worthy of the respect and honor which they  
have won. The work performed in the cause by  
some of our American representatives, it may  
be mentioned that a young Mr. Gale has just  
completed a Korean-English dictionary,  
which contains 30,000 words. In addition to  
this the renowned lexicographer performs  
valuable services and contributes to the  
literature which finds its way to a valuable  
periodical known as the "Korean Reposi-  
tory."

## VISIT TO THE SCHOLARS.

This morning I paid a visit to the boys'  
school, a handsome building, containing  
about one of the numerous elevations  
which mark Seoul. Dr. D. A. Bunker is in  
charge of this school, assisted by the Rev.  
W. H. Murray. I found there a lot of  
earnest scholars—something like 100 being  
enrolled. These young fellows are given  
dormitories near the school, but do not have  
food. They all show more or less proficiency  
in the study of English. The services in the  
chapel, which are conducted by the Rev.  
W. H. Murray, were of a high order. I  
also paid a visit to the girls' school, near by.  
In charge of this school is Miss Mary  
Miss Murray. In this school the pupils are en-  
tirely in charge of the teachers. They live  
in the building and are fed and partially

clothed from the mission funds. The neat-  
ness of the children was striking and the  
brightness of their faces was a study. This  
school is known as Ewa Huk Tang, and  
one of the best things that here, as well as  
in the boys' school, most excellent funda-  
mental work was being done in the cause of  
civilization.

I cannot close my brief report of mis-  
sionary work being done here without a mention

of the interior service rendered in the hospi-  
tals during the cholera epidemic by  
Miss Arbuckle, Miss Whitney and Miss  
Jacobson, all connected with our missions  
here. These noble, self-sacrificing women  
served as nurses in the hospital for  
nearly six weeks. They were among the  
most unselfish sufferers from the be-  
ginning to the end of the scourge. Their  
lives were hourly exposed. In addition to  
their hospital duties they went through  
the foul and repulsive city, seeking out the  
stricken and carrying them to the hospi-  
tals. Their praises are sung by the little foreign com-  
munity here, but how little the world will  
ever know of the risk they ran, of the noble  
example they furnished, of the good they  
did! Mrs. Dr. Underwood, mother of charm-  
ing children, has given her service as  
a nurse in "The Shelter," the hospital  
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It is now known that certain Germans in  
Korea are asking for a mining "con-  
cession," meaning that the King has granted  
one to certain men. This is not in the  
King of Korea has granted no concession in  
this direction. Some time ago he entered  
into a particular agreement with Mr. Morse,  
who happened to be an American, and the presi-  
dent of the American Trading Company with  
headquarters in Yokohama, and for this ar-  
rangement Mr. Morse, and any persons whom  
he might select, were granted the privilege of  
working the mine belonging to the King of  
Korea, in what is known as the Gyeongju  
district, for a period of twenty-five years.  
Mr. Morse is to furnish the capital and  
contract to furnish the terms of this agree-  
ment. He is to pay to His Korean Majesty twenty-five per  
cent of all profits made in the  
mine within the section named. In my  
last visit to the section named, I was  
here I fell in with a young man, who was  
engaged by Mr. Morse in Montana, who was  
on route for Pung-Yang to examine the situ-  
ation and report upon the kind and quantity of  
machinery required for immediate opera-  
tions. Nearly all these facts were given to  
the Herald in the month of August, and I  
learn this mining district is quite rich, and  
the opinion prevails that if Korea is permitted  
to enjoy such a sort of stable government  
for a few years Mr. Morse and his partners  
will secure handsome fortunes.

JOHN A. COCKEYILL.

## CENSURE SENT TO COREA.

Charge d'Affaires Allen Reprimanded by Mr.  
Onley for His Conduct of Affairs at Seoul.

[BY TELEGRAPH TO THE HERALD.]

HEALD BUREAU,  
CORNER FIFTEENTH AND G STREETS,  
WASHINGTON, D. C., 1895.

Secretary Olney has, I understand, ad-  
ministered a sharp reprimand to Dr. H. N.  
Allen, Charge d'Affaires of the United States  
in Korea. The reprimand is the result of  
Dr. Allen's action in joining in a resolution  
implicating the Japanese Minister to Korea,  
Mr. Miura, and the general commanding the  
Japanese forces in the Hermit Kingdom in  
the assassination of Korea's Queen. The  
affair has been a matter of some correspon-  
dence between the United States and  
Japan, I am told, and Secretary Olney took  
the above step to prevent any disturbance  
of the entente existing between the two gov-  
ernments.

Department officials are loath to discuss  
the matter. From what facts I have gather-  
ed, the reprimand was issued because of  
his action in adopting in conjunction with  
the Russian and British Ministers the resolu-  
tion referred to. Specific instructions  
have been given to Mr. Allen to act in-  
dependently in all matters not directly  
connected with the American Government  
and its property rights in Korea, and to abstain  
from joining in any course or policy which  
did not concern the American Government.

Mr. Miura, the Japanese Minister, whom  
the resolution referred to, it is stated, as  
having been implicated in the murder of the  
Queen, was not present in Seoul. He is as-  
sisted by Colonel Cockerill in one of his des-  
patches to the Herald more than a month  
ago. The despatch from St. Petersburg, re-  
ferring to this morning stating that American mis-  
sionaries were blamed for the recent epi-  
dem in Korea was a topic of considerable  
conversation in Washington to-day.

The belief of the Japanese, as expressed in  
the despatch, that the epidemic was caused  
in the uprising is not generally credited, as  
it is thought unlikely that he would engage  
in a movement of this character. The offi-  
cials are somewhat distrustful, however,  
and await official despatches regarding the  
recent trouble with some anxiety.

Jan 2, 1901

A DECORATED MISSIONARY.

DR. HUME NARROWLY ESCAPED A HERESY TRIAL HERE

For Adherence to the Andover Doctrine of Continuous Probation—Wearer of the Kaiser-Lord Medal Awarded Nearly a Million of India Famine Relief Funds.

The Rev. Dr. Robert A. Hume of the American mission at Ahmednagar, India, as was announced in a cable despatch in THE SUN yesterday, was among the recipients of Queen Victoria's New Year honors. The Kaiser-Lord gold medal was bestowed upon him for his services in distributing the several hundred thousands of dollars that were contributed in this country for the relief, last summer, of the famine-stricken natives of India. Dr. Hume's station at Ahmednagar was the centre of the population that suffered most from the famine. When the American people began subscribing large sums of money to supply food to the starving millions in India, Dr. Hume was selected to dispense the relief. He was the head of the committee in India to which was sent the money collected by the Christian Herald, he was chosen also to administer the funds gathered by the Committee of One Hundred, and by various denominational organizations. It is estimated that altogether at least \$1,000,000 passed through his hands. How satisfactorily he acquitted himself of the charge put upon him is demonstrated by the fact that he was formally thanked by all the organizations of whose gifts he was made the custodian. Members of these societies who were seen yesterday expressed their pleasure that Dr. Hume's work had been recognized also by the British Government.

The distinction which has fallen to Dr. Hume recalls the fact that about a dozen years ago he was the cause of a heated and protracted theological controversy in this city. While here upon a vacation he attended a dinner of the alumni of the Andover Theological Seminary. At that dinner he expressed his sympathy with the views taught in the seminary of continuous probation or probation after death as it is popularly known. His speech caused a sensation, was commented upon in the newspapers and gave rise to discussions throughout the country. There was talk of bringing him to trial for heresy, and the officials of the American Board of Foreign Missions considered the advisability of discharging him from its service. Dr. Hume, however, was saved by the great reputation he had gained in the mission fields of India, and he was ultimately returned to his post, but not until he had been severely censured by the board.

Speaking yesterday of the disturbances in church circles which Dr. Hume's address aroused, the Rev. Dr. C. C. Cregan, Secretary of the American Board said:

"Such a thing would be impossible with the more tolerant spirit which prevails now in the Congregational denomination and the American Board. Advancement of theological thought and the spirit of toleration have characterized the closing years of the bygone century."

Dr. Hume was born in India about fifty years ago. His parents were missionaries of the American Board. As a boy he was brought to this country by his mother, and after a preparatory education at New Haven he entered Yale. After graduation he became a missionary in India. He has served in that field ever since and has become known as one of the most successful workers for Christianity in that land.

The foreign missionary movement now in progress in this city under the auspices of the Presbyterian Church ought to bring home to the heart and conscience of Presbyterians generally the needs of that department of Church work. The whole question of foreign missions is, for one reason and another, very much before the public just now, and from many quarters have come intimations that foreign missions are per se luxuriant, if not unwise, or that, at any rate, they have not been wisely prosecuted. Into these questions we shall not here enter, except to say that the critics have not made out their case so far as their first indictment is concerned. That the methods of foreign missionary enterprises may not have been wise in all cases, and that the wrong men have sometimes been sent to the foreign field, will not be denied by those who know most about the work of foreign missionaries. But in spite of the comparatively meagre results of foreign missionary effort, due largely to the apathy of the home churches, the foreign missionaries have done a work for humanity and civilization that cannot and ought not to be ignored.

There is, moreover, another important side to the question. The missionary impulse is of the very essence of Christianity. Without it Christianity would be of less value to the world than the most ephemeral mutual benefit society. The Church must continually strive to preach the

good news of the Gospel to every creature, or else it shirks its commission, and forfeits its right to be numbered among the ethical forces of the world. Even, therefore, if it be admitted that the outcome of foreign missions thus far is not what it ought to be, the missionary impulse ought still to be stimulated for the sake of the Church at home. The Christian who comes to realize in a vital way that all men are his brothers, to whom he is bound by the most sacred ties of duty and obligation, is made thereby not only a better Christian but a better citizen. The man who gives a dollar to save the soul of some foreign heathen may possibly have reason to believe that it has failed to accomplish that result; but it has done something else, perhaps quite as important. It has strengthened and deepened the spirit of brotherhood in the heart of the giver, and taught him to realize more perfectly than he ever did before the interdependence of all men upon each other. In fact, modern civilization is making the term foreign missions a misnomer. Innumerable tendons, social, industrial, political and commercial, are making the whole world one. There are to-day no foreign nations in the old meaning of the word; for in a large but real sense we are all becoming citizens of the world, so that if we try to elevate and enlighten some one in the most remote corner of the earth, we may lift up to a higher plane of living a man who may have a profound influence, either direct or indirect, on our own lives. It was the Apostle to the Gentiles who said: "None of us liveth to himself." In carrying out the spirit of these words we are all apostles to the Gentiles to-day; for not only Christianity, but modern civilization, must acknowledge them as fundamentally true.

The great meetings that the Presbyterians are holding in this city are well calculated to arouse the interest of the Church members in the work of foreign missions. The eminent speakers secured for the meetings have both the ability and the knowledge requisite for an adequate presentation of the subject. And what they have to say will doubtless make a deep impression on their hearers.

TO CIVILIZE THE INDIAN  
Religion Only Can Do It, Says Former Commissioner Bonaparte.

Charles J. Bonaparte, former member of the Indian Commission, lectured last night at the thirteenth annual concert in aid of the Monastery of the Precious Blood, held at the Montauk Theatre, Brooklyn, on "The Indian Problem," before a large audience of Catholics. He insisted that the only possible and feasible method of civilizing the Indian is to make a Christian of him.

Commissioner Bonaparte urged that the Indian could not be made a white man by the mere fact of saying "Let it be so," and that the question could not, in honor to the American people, be allowed to lie dormant until the real Indian had disappeared. The Indian problem must be solved now, and in the solving all creeds, all denominations, should work together to the end that civilization, which is backed by Christianity, shall triumph and the red man become a useful, well balanced and worthy citizen.

The speaker declared that the end of Indian education must determine its methods. Christianity, civilization, being the end, the methods, whether of the Roman Catholic Church or some other sect or creed, were of less importance. It would depend much on the degree of enthusiasm shown by the workers in each individual faith or creed as to the measure of success that would or could be attributed to the particular church. If the Catholic Church gave its energies, its time and its money to the civilization and Christianizing of the Indian to a larger degree than any other denomination, why then it was likely to follow that to that Church would be the greater credit. He declared that it was only shameless calumny that imputed to the Catholic Church in America the unworthy spirit of wishing to keep the Indian in the degradation of heathen savagery rather than permit him to be Christianized by the Protestants or some other form of religion.

The lecture was preceded by an entertainment given by the Kaltenborn Quartet, John L. Scully, tenor, and Miss Marie Narelle, soprano. Alderman J. Richard Kevin, M. D., presided and introduced the speaker of the evening.

## Waking at Last. Who Waked Them?

More than the passive resignation of India to dishelief in her own divinitics is indicated in the movements of the hour. Hostility to Christ appears active, organized, intense. The "Hindu Tract Society" would throw back the Christian assault, and follow the assailants even within their own parallels. "Missionaries," says one of their Tamil issues, "come from England at great cost, and tell us that we are heathen in darkness, and that a bundle of fables called the Bible is the true Vedam (inspired book) which alone can enlighten us. They have cast their net over our children by teaching them in our schools, and they have already made thousands of Christians, and are continuing to do so. They have penetrated the most out-of-the-way villages, and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches. Do you not know that the number of Christians is increasing, and the number of Hindu religionists is decreasing very day? How long will water remain in a well which continually lets out, but receives none in? If our religion be incessantly drained by Christianity, without receiving any accessions, how can it last?" After indicating the nature of the anti-Christian efforts to be made, it goes on to say that "we must not fear missionaries because they have white faces, or because they belong to the ruling class. There is no connection between government and Christianity; for the Queen-Empress proclaimed neutrality in all religious matters in 1858. We must therefore oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start a rival preaching at a distance of forty feet from them, and they will soon flee! Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from the mission schools." Another tract, which is entitled "150 Contradictions of the Bible," published by a member of the Hindu Tract Society, says, "Patriots of India! Be warned in time! Do your duty! The Christian belief is slowly making its way. It has in Europe a strong and powerful organization. Hindunism is daily being robbed of its riches. We have slept long enough; shall we

at last, with a great and grave danger looming before us in all its huge and hideous proportions, shall we not awaken from our lethargy?"  
"The prayers and gifts of this week lead to a new awakening, even to life from the dead!"

## Missions and their Critics

As an offset to the criticisms upon missions, the author of the above mentioned book quotes this extract, from an address by Sir Alexander Mackenzie: ["In my experience, those who deprecate mission work are generally people who know nothing, and care nothing, about it. Ignorance is the distinguishing characteristic of the ordinary dispenser of missions, at home and abroad. There are no doubt, however, critics who take more pains and still arrive at unfavourable conclusions. We must not refuse to listen when these men point out what may be weak spots in our armour... For the rest, however, I detect in most of the criticisms of these so-called candid friends—candor, by the way, is generally a synonym for caustic—I detect, I say, in most of them a one-sidedness of view, and a certain absence of sympathetic touch, which would in any other sphere of thought, stamp them as quite unfit for the critical function."] And in answer to those who "see no reason for interfering with the religions of other nations" are these words of Bishop Welldon; "There was a time when the inhabitants of Great Britain were in civilization hardly superior to the nations which the Church is now assaying to evangelize. But Christianity came to Great Britain; it worked great changes in the course of centuries; it became fruitful in justice, liberty and benevolence;... and in my heart I confess that I have never heard any argument which is urged against the efforts of the Christian Church to convert by fair and generous means the Mohammedan or heathen regions of the earth at the present day, but it might have been urged, and I dare say it was urged, fifteen centuries ago, against the primitive, remote and pagan people who were then called Britons."



Dec 23, 1885

K. DAILY TRIBUNE, WEDNES

FOREIGN MISSION WORK.

DEFENDED BY THE PRESBYTERIAN BOARD.

AN IMPOSING ARRAY OF TESTIMONY TO ITS USEFULNESS—REPLY TO SOME STRICTURES.

To the Editor of The Tribune.

Sir: I noticed in your issue of December 2 a letter from the author of "Two Years in the Jungle," with respect to the success of Christian missions in India. I am sure that the traditional policy of fair play which governs THE TRIBUNE will allow me a brief response.

The author of this letter evidently aims at a fair presentation of the case, and yet it soon becomes apparent that he is radically out of sympathy with the whole work of Christian missions. He says, "I must declare my belief that foreign missions are ill advised so long as the slums of our large cities remain as they are to-day." With respect to the natives of India he tells us that "The character of the Indian native and the state of his society render it just as impossible for him to give up his caste and the religion of his fathers as it would be for Christians to become cannibals. Christians worthy of such a Saviour as ours are made of very different stuff from that which forms the native of good caste, and as for those who are so low as to have no caste to lose, shall we seek to clothe asses with immortality?" I think it will be conceded that such an estimate of humanity as this strikes at the root not only of missionary work, but of all philanthropic and progressive civilization. With regard to his exhortation to care first for "the slums of our own cities" he seems to forget the fact that the Christian work which is done in New-York or Chicago is carried forward not by those who share his notion of the bootless task of clothing the "asses of mankind with immortality, but by the very men who are also supporting missionary work in India and China, men who have come to look upon all peoples of whatever color, or condition, or clime, as one great brotherhood in Christ.

Your correspondent suggests that the "millions" expended upon the moral and religious elevation of India should be devoted to the relief of the physical condition of the people. His words are these: "Bodies first, I say, and souls next. Stop head-hunting, widow-burning, infanticide, human sacrifices of all kinds and wholesale slaughter by wild beasts and serpents, then spread the Gospel in places where it is most needed." Here, again, he should remember that in the overgrowth of widow-burning, infanticide, human sacrifices, the imprisonment of women in zenanas, etc., more has been accomplished by the Christian churches in this country and Europe through their missionary agencies than by any other class of influences whatever, and that in times of famine, the tens of thousands of dollars that have been renitted and distributed among the starving of India, Turkey, Persia, and Cuba, have come not from those who sneer at missionary effort, but from those whose liberal gifts have been transmitted through their missionary organizations. Indeed, in his book, page 180, while speaking of the Government relief funds furnished in the Madras famine of 1876-'7, he concedes that "to the missionaries fell the important and arduous task of distributing the funds." They have been intrusted with this duty again and again in all the countries above named, and in several instances they have fallen victims to the pestilence which generally attends a famine. With strange inconsistency, the author condemns the agents and supporters of American missions in the Madras Presidency for doing so little for the sufferers at that time. As he was in India

only a year, and spent most of that time in the jungle," it is not strange that he should be ignorant of the fact that the American Baptist missionaries among the Telugu gave almost their whole thought and labor for about a year (1876-1877) to providing for the famine stricken people, that they went so far as to take a contract from the Government for the excavation of four miles of a canal which was being opened from Madras to Calcutta, that with their native helpers they organized a working force of some thousands of natives, securing proper police authority, forming wholesale schemes for supplying and regulating the commissariat and the payment of wages, and providing a hospital and dispensary for the sick, and he looks for the famines of the future. These things have been successfully carried out, saving thereby the lives of thousands of the people they sent to Christian friends in England and America for seed with which to plant wide areas of land to provide the people with harvests for the coming year.

Now, doubtless, at this same time there were many other foreigners in India besides the missionaries, men who probably held the same estimate of missions as the author, but did they or any other class of men take up the work of relief on so large a scale and in so thorough and efficient a manner as the missionaries whom he makes the special objects of his criticism?

But the chief point in the author's letter to which I call attention is that which relates to the current opinion of foreign residents in India. He says: "It is quite true, as stated (referring to a review of his book) that the India officials as a class have no faith in the work of the missionaries so far as spreading the Gospel among the natives is concerned. Surely no one is better qualified to judge results than he who resides on the spot, observes and studies native character in all phases, and witnesses the work of the missionary and its results. The Anglo-Indian official is, by virtue of the requirements of his position, a man of liberal education, trained judgment, and habits of observation and reflection."

As to the qualification of the officials as judges in this matter, I agree fully with your correspondent, but is he quite sure that he has acquainted himself with the sentiments of the better class of those officially connected with the India Government? Allow me to cite a few authorities on this subject. Some two years since Sir Richard Temple visited this city. He had been in India not less than twenty-five years, and in his successive promotions from one position to another in the India Civil Service he had held office in nearly every province, having been Governor both of the Bombay and the Bengal Presidencies. While in New-York three years ago he consented to present his views before a special meeting of the Presbyterian Board of Foreign Missions. It was held November 2, 1883, at the M. P. Paxton, D. D., presiding. He spoke for forty minutes on the whole subject of the Christian missions to India. I send you herewith a full copy of his address published after his own revision. Upon the subject of actual success, he said:

"Objectors are fond of saying, 'What after all is the actual success of missions. Have they done anything in India?' The answer to this must come from well verified figures and facts. I have not my figures and papers with me while sojourning in America, but I could give you an array of facts of which all Christians would be proud. They read like the statistics of some great governmental undertaking, but they readily constitute the result of private enterprise undertaken in the most sacred of causes. The work is now advancing fifty per cent every ten years during the generation ending with the year 1850. If this growth of Christianity goes on at that rate during the present generation, there will be the year 1910 be about 2,000,000 native Christians in India."

As to the need of such work, Sir Richard said: "I have heard in England and even in this country that many think that there is not much need of Christianity in India. There is great need as will be seen by the character of the three great religions of the land. As to Mohammedanism, it withers human character as with a blight, warps all the feelings and sentiments, and crystallizes everything which it touches, and rivets all entous and opinions in a groove. It is utterly intolerant. Anything more sanguinary than its fanaticism cannot be imagined. As to Hinduism, I cannot give you an exact idea of the vicious orgies which occur constantly in the Hindu temples. There is a consid-

is practically the outcome of this false religion. As to individual, no matter excellent and attractive, the poetic accounts of it may be as given in the well known poem, "The Light of Asia," the actual Buddhism of India is as degrading as can well be imagined."

Of the character of missionaries, Sir Richard said:

"I have during my life in India been the local Governor of 145,000,000 of people in different provinces. Thousands of Europeans have served under me, and I ought to know something of the value and character of men. I have also been acquainted with the mission stations throughout the length and breadth of the country, and I believe that a more talented and zealous body of men does not exist in India.

in a country abounding with talent and learning they fully hold their own."

Of the native converts he said:

"The native Christians are no longer obscure and unknown, but they are numbered by tens of thousands and occupy whole tracts and districts of country. You should see them in their rural homes, though such a visit involves time and trouble, and is seldom undertaken by those who disparage missions. It would be well if all white Christians contributed as well as the native Christians for the support of the Gospel and their religious institutions as do these natives. I hear it said that the Christian converts are only of the humble classes. "Show us one of the higher class." I accept that challenge; let us go over the heads of the native ministers and we shall find that most of the able members who have done most to vindicate Christianity have been of the high caste. Yet we should remember that the mass of the people belong to the humbler castes and the majority of the Christians must be of the lower caste if Christianity be diffused as it ought to be among all classes equitably."

Will you allow me to add to Sir Richard's testimony that of a number of others,—men who have held the very highest positions of influence in India? Says Sir Donald Macleod, once Lieutenant-Governor of the Punjab:

"There is no real foundation for the impression that missions have not produced results adequate to the efforts which have been made and those who hold such opinions know but little of the reality."

Sir Bartle Frere in a lecture delivered in July, 1876, spoke as follows:

"I speak simply as to matters of experience and observation, and not of opinion just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which, for extent and rapidity of effect, are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

Sir William Muir, late Lieutenant-Governor of the Northwest Provinces in a speech delivered at the Midway Missionary Conference held in 1878, gave the following testimony to the work of American and Continental societies in India:

"I would say one word with reference to the exertions of the American and Continental societies in India. I have had the opportunity of seeing their work in Upper India, and I have tendered to them my grateful and hearty thanks for the great work which they are doing—a work which bears not only on the spiritual regeneration of India, but on the civilization, the education, the enlightenment of its people. I think, therefore, that Englishmen are under the deepest obligations to our American and Continental friends for their exertions in that country."

At the same conference Sir William Hill said:

"If the Government will give up the higher education in Madras, Bombay and Calcutta, and will do it as a trial, I believe that our missionary societies will rise to the occasion. We will give that high education sufficient to enable the people to participate in any of the government appointments which the authorities choose to open to them; and we will hope and pray that they will be Christian men."

Sir Herbert Edwards, one of the most prominent of all English officials in India in a speech delivered in Exeter Hall in 1866, gave the following testimony:

It is clear to every thoughtful mind. While the Hindus are being pulled down their own religion, the Christian church is rising above the horizon. Amidst a dense population of 200,000,000 of heathen, the little flock of native Christians may seem like a speck, but surely it is that little cloud out of the sea like a man's hand which tells that there is to be a great rain. Every other faith in India is decaying. Christianity alone is beginning to run its course. It has taken a long time to plant, but it has now taken root and by God's grace will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they stood the test without apostasy; and I believe that, if the English were driven out of India to-morrow, Christianity would remain and triumph."

The suggestion of your correspondent that India should wait until the millennium has come in our own country is well answered by the late Lord John Lawrence, one of the most prominent figures in the history of India in a letter written five or six years ago: "The London Times." In answer to certain published strictures he said:

"Deafly in mind that general missionary effort in India dates from 1813, and that even our missionaries are sent forth in such inadequate numbers, that with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary). It was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is, that already there are so many unmistakable indications that Hindianism is fast losing its hold upon the affections of the people. It is to be waited until the time when all the people of England are influenced in their lives by Christianity, and before we carry our efforts to convert the inhabitants of India, I am afraid we must postpone the enterprise to an indefinite period."

Many names of the highest authority and of historic renown might be added—men of clean and noble lives, free from the immoralities which stain the record of so many who, leaving the Christian restraints of an English life, find in India a paradise of lust. Such men as F. Anderson, esq., formerly of the Madras Civil Service, the Earl of Northbrook, ex-Governor-General of India, and who presided at the anniversary of the Baptist Missionary Society in India in 1859, and others. In the last year's reports from the India missions of the Presbyterian Board, over eighty subscriptions for hospital work were acknowledged from English residents. Several were from civil and military officers. The late Hugh Miller, M. D., after living many years in India, gave \$100,000 for missions. "He had been there," as the critics often boast, and he knew what he was doing. Important testimony might be given from intelligent natives. The Prince of Travancore in a popular address delivered in 1874 said:

"Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say 'This is what raised us. Take it and raise yourselves.' They do not force it upon us, as the Mohammedans did their Koran, but they bring it to us, and translate it into our languages, and lay it before us and say, 'Look at it; read it; examine it and see if it is not good.' Of one thing I am convinced—do what we will, oppose it as we may—it is the Christian Bible that will, sooner or later, work the regeneration of this land. Marvellous has been the effect of Christianity in the moral moulding and leavening of Europe. I am not a Christian. I do not accept the cardinal tenets of Christianity as they concern man in the next world, but I accept Christian ethics in their entirety. I have the highest admiration for them."

On such a question as your correspondent raises, the observations of thoughtful and unbiased scholars should have great weight. Said Professor Monier Williams:

"My second tour in India has impressed me more than ever with the benefits which India derives from the active efforts of missionaries of all denominations, however apparently barren in visible results those efforts may be. Moreover, I think that the part they have hitherto played is as nothing compared with the role they are designed to fill in the future of our Eastern Empire."

Max Muller in a lecture in Westminster Abbey in 1872 said in the same strain:

"If we think of the future of India, and of

"the influence which that country has always exercised in the East, the movement of religious reform which is now going on appears to my mind the most momentous in this momentous century. If our missionaries feel constrained to repudiate it as their own work, history will be more just to them than they themselves."

Official testimony from the Government of India will certainly be credited. In 1881 a census of the Northwest Provinces and of Oudh was taken by the Government. The census embraced over 4,000,000 of persons, of whom 38,137,104 were Hindus, 5,923,886 Mohammedans, and 13,255 professing Christians, of whom 1,782 were members of the Church of Rome; the rest were Protestants. In addition to the 13,255 native Christians, there were nearly 27,000 European and nearly 8,000 Eurasian Christians, making altogether a Christian population of between 47,000 and 48,000. Thus, in the Hindh population with 81,318 priests, the growth since the last census had been 4 per cent; that of the Mohammedans with 569 ministers, 10 per cent; that of the Christians with 116 ministers, 51 per cent. These statistics are on Government authority.

Some two years since the Hon. W. W. Hunter, President of the Indian Education

is not chimerical to expect that the same simple processes of gospel enlightenment will much more rapidly penetrate and disintegrate the superstitions of Indian society as the summer sunlight upon the iceberg softens and weakens it, perhaps almost imperceptibly for time, until at length it crumbles rapidly and disappears beneath the waves.

W. F. ELLINWOOD,  
Secretary Presbyterian Board Foreign Missions,  
New-York, Dec. 10, 1885.

It is a remark frequently heard when the subject of Foreign Missions is discussed that all the money spent in trying to convert the heathen is wasted; that only a few conversions are obtained, and that the heathen are of no good anyway. In answer to such statements, and having especial reference to those contained in a letter to THE TRINITY published December 2, we print this morning a communication from the Secretary of the Presbyterian Board of Missions. It denies point blank the assertion that Foreign Missions are ill-advised and of little or no use; and in support of his position Dr. Ellinwood marshals forth an imposing array of testimony. A more complete defence of the attitude of Christians in reference to this work it would be difficult to find in so short a space.

Commission which had been appointed by the Government to examine into the whole question of education, stated in his report that "the most successful efforts yet made to educate women after leaving school had been conducted by missionaries, and that in every province of India Christian ladies had devoted themselves to the work of teaching in the homes of such native families as were willing to receive them; and such was the result of this investigation that the Commission closed its report with a specific recommendation—that grants for zenana teaching be recognized as a proper charge on public funds, and be given under rules which will enable those engaged in it to obtain substantial aid for such secular teaching as may be tested by an inspectress or other female agency."

Statistics presented at the Decennial Missionary Conference held in Calcutta, December, 1883, showed that the growth of the Protestant missionary churches in the decade between 1851 and 1861 was 53 per cent, from 1861 to 1871, 61 per cent, and from 1871 to 1881, 86 per cent,—a growth several times greater than that of the "Christian churches of our own land." A correspondent of "The Pall Mall Gazette," evidently referring to these exhibits, wrote from India: "Statistics have been established in a startling and unexpected manner that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was unsuspected by the general public. The report shows very honestly that the missionary work in India is an educational quite as much as a proselytizing enterprise."

The native ministry in India has more than doubled in the last ten years. The number of native teachers has doubled, while zenana teaching has increased nearly five fold.

Perhaps one of the most remarkable incidental proofs of the success which has been gained in India, particularly as relating to the female sex, is the fact that three months ago an article appeared in a Mohammedan paper of Lahore, urging upon the propagators of Islam the effort for the instruction of women in the zenanas, alleging that such were the inroads now being made by the representatives of Christian women upon the homes of India that the Mohammedan effort should be made, the very foundations of Islam would be gradually destroyed.

But overwhelmingly great as these testimonies are, every missionary like the one that your correspondent cites will confess that with respect to the immense masses yet to be reached in India, a beginning only has been made, and it is to be borne in mind that all great moral transformations of a people or a race have small beginnings at the first like the mustard seed or the leaven in our Saviour's discourse. The civilization and Christianization of our own race from the landing of the heathen Saxons in Briton has occupied centuries, and it was not till after a thousand generations that our ancestors gained even these simple principles of religious and political freedom which we now enjoy. If in comparison with our own history we contemplate the momentous changes which have occurred in half a century in India,

### What Has Changed Japan?

In an editorial on the progress of Japan and her superiority over China in the industries of peace and the energies of war the *Boston Daily Advertiser* declares: "Any attempt to estimate this thrillingly interesting phenomenon must fail through inadequacy that does not take largely into account the influence of Christian missions. Nothing but gross ignorance or invincible bigotry can lead any one to overlook this aspect of the subject. For there is a bigotry of unbelief every bit as stubborn, stolid and foolish as any bigotry of religion that is or ever was. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that in Japan, to take that one case, Christian ideas have already permeated the institutions and populations of the country to such an extent that, from the mikado to the humblest laborer at four cents a day, there is no man in the island empire who does not directly or indirectly feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, industry and learning. Statistics never can do more than dimly shadow forth the truth of such a matter. Yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth, that missionary literature is scattered broadcast over the fertile field, and that in all the native professions, in the ranks of the wealthy and powerful, and in all departments of the government, Christianity is deeply entrenched."

## What One Man can Do.

WE may give a general assent to the doctrines of evolution as a fairly accurate account of the way in which an all-wise will determined that life should progress, but there is one phenomenon in human life which no evolutionary principle can satisfactorily account for. We mean the sudden appearance of Great Men, when heredity and environment are all against its happening. So we say there is no accounting for such men, by which all we mean is that ordinary rules fail us, and we must fall back on some abnormal act of the all-wise will, who plans special blessing for His world. Pre-eminent among these good gifts to this generation stand such men of faith as the late HUDSON TAYLOR, the late GEORGE MULLER, and the recently deceased Dr. BERNARDO.

Has Buddhism produced such type? where is the Buddhist in China or Japan who has devoted his whole life to the active salvation of his fellow men? "Beasts are more cared for than men. In some Buddhist lands there are hospitals for sick beasts but none for human beings. Men will brush their seats before sitting down lest they crush some insect, and then be utterly heedless of human suffering." The whimsical rigidity of the temples at Ceylon are known to all. The Socchow Dog Society which used to rescue the muzzled dogs for the Municipal Police—what has its promoters done for the rescue of fallen females?

To this, and all other faiths but the Christian, the principles of individual worth, freedom and immortality are unknown. Where Christ asked "What shall it profit a man if he shall gain the whole world and lose his own soul?" he put a man's value as high as it can be put. In contrast to this, in all oriental countries, the individual is of no value in himself. The value of a truly great man, says HARNACK, consists in his increasing the value of all man kind. It is here truly that the biggest significance of great men lies: to have enhanced, that is, to have progressively given off to human value, to the value of that race of men which has risen up out of the dull ground of

nature. It would be easy to show how the three great men above named have by their life work illustrated the principles of the founder of our religion, especially enhancing the world's opinion of the value of the individual orphan, wife, or Chinese. But we are especially writing to-day of Dr. BARNARDO's work. As we read of what he accomplished in a brief life time of 60 years to relieve the distress of over 45,000 waifs and put beside this, the fact that he began with the resolve to be a missionary to China, one wonders what might have been the result, if he had been able to come out. That there should be such misery as Dr. BARNARDO's Reports and General BOOTH's "Darkest England" reveal may stagger some, but the "brightest light comes the deepest shadows," and this is the more apparent in London, that vast vortex of all nations. The thing to be noted is, that the Christians know the misery, and are might and main, alleviating it. How different in China!

Dr. BARNARDO began his great work in 1866 while a medical student in Eps London. At first he held a night-school only, until a single waif led him out to see where the children slept, on the roof, in ash-barrels etc. Then he led Lord SHAFTESBURY to see the sleeping boys, and soon homes were begun. And now as he lays down his burden, there stands a vast organisation for rescue work, incorporated and fully equipped to continue unabated the beneficent work of its founder.

The London Times in a leading article thus eulogises the great philanthropist:—"It is impossible to take a general view of Dr. BARNARDO's life work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post, and his premature death was no doubt largely due to his devotion. We trust that the children whom he loved so well will still be cared for by those upon whom his responsibilities have descended, and that the nation will not suffer from his example to be lost or the continuance of his work to be imperilled." It is hardly too much to say, writes another, that Dr. BAR-

NARDO has eliminated the street-arab. Middle-aged Londoners can remember a time when ragged children used to cling to the wheels of omnibuses and run about selling matches in a deplorable state. Such scavengers have vanished from our streets. He was a great lover of children and joined eagerly in their games. The great exhibitions at Albert Hall were the creations of his genius. The Girls' Village at Barking side, among his many institutions, is a mighty love, a genius for organisation, untiring energy were all placed nostalgically on the altar. Often weak in body, he still laboured on, till death released his tired spirit.

Like General BOOTH, Dr. BARNARDO had a period of obloquy and opposition to pass through, but the searching investigations of an Enquiry Committee brought him off in triumph. The soundness of his work, and its invaluable importance to the nation is now everywhere unquestioned. The rescue of waifs always included their preparation for good and useful lives after they left the homes. Thus some 12 or 15,000

were sent to Canada and the Colonies, and the percentage of failures has often been proved to be trifling.

Such a life cannot but be an inspiration to others and hundreds have been led by his example to take a life-long interest in all sorts of charitable works. There are some even in China, who were once in his home, and contributors, too are yearly sent to help the work. Now that the great personality of the founder is gone, we trust that the interest of such subscribers will be kept up and that a little rivulet of gifts will continue still to flow towards Sepey Causeway.

Dr. BARNARDO was at last patronised by Royalty itself, but considering the work he did for the State, it is sad to think that the State ever recognised him in anyway. When one thinks of the long lists of honours which periodically appear in the papers, to the perplexity of the public, which scarcely knows a name, one wonders why; and yet such men would probably earn such honours. His name and fame are on high. His friends are all over the world. Their feelings on hearing of his death are well represented in Punch's poem:—

"To-day, in what far lands, their eyes are dim,  
Children again, with tears they well may shed,  
Orphaned a second time who mourn in him

A foster-father love,  
But he, who had their love for sole  
reward,  
In that far bonie to which his feet  
have won  
He hears at last the greeting of  
his Lord,  
Servant of Mine, well done!"

Dec 10, 1904 THE SUN.

had access to several collections of Thackeray christies, he is able to give some new matter in the way of letters and pictures, but he travels over a pretty well ploughed field as if he were its first discoverer and makes Thackeray mountains of many a little American molehill. The two volumes are very handsomely gotten up.

An important and interesting work, the production of which has involved much labor, "The Encyclopedia of Missions" (Funk & Wagnalls Company) appears in a second revised edition. The editors are the Rev. Henry Otis Dwight, LL.D., H. Allen Tupper, Jr., D. D., and Edwin Munsell Bliss, D. D. It should be called more properly a record of Protestant missions, for the accounts of Catholic work is disproportionately inadequate, and with the best of intentions to be impartial, Catholic efforts to Christianize the heathen are naturally looked at askance. For instance, in complete oblivion of the Church's missions in the Middle Ages to convert Germans and Angles, at least, Catholic missionary enterprise is attributed to the desire to regain among the heathen the ground lost in Protestant countries. Catholics are praised where they deserve blame, as in Paraguay, and their praiseworthy efforts in some other lands are passed over in silence. The book is practically made up of three sets of articles: a missionary gazetteer of the world, in which we often might desire more positive and detailed statements of fact; a biographical dictionary of missionaries, and an account of the various missionary societies. In the statistical tables in the appendix we note that the editors have discreetly abstained from giving the number of converts under the missions to convert the Jews. The Papist converts to Protestantism, too, seem to be few in proportion to the expense and the exertion. The encyclopedia, however, furnishes a mass of valuable information of many kinds, and a study of the facts and fallures presented may lead sincere persons to hope for better results from a union of, at least, all Protestant sects in the endeavor to Christianize, instead of quarrelling on the ground of sectarian belief or nationality. We imagine the Hawaiians might have something to say about the material results of missionary effort in their islands that would not be wholly pleasing to the missionary societies. Such things we offset in a measure by the many records of devoted, unselfish effort and martyrdom of individual missionaries.

## FOREIGN MISSIONS.

### A Defense of the Civilizing Work Being Done by the Churches.

To the Editor of the Indianapolis Journal:

The stamp of retrogression seems, unfortunately, to be upon the religion as well as the politics of certain localities in the South, if we may judge of the missionary spirit of the people from an article printed in last Monday's Journal, taken from the New Orleans Times-Democrat. The author of the utterances quoted claims to represent the sentiments of hundreds of persons of his denomination, namely the Presbyterian. This "prominent Presbyterian" of New Orleans says he used to believe in foreign missions, but has reversed his decision; and after considering the great cost of converting men and women in foreign lands, decides it does not pay, and is giving his money to local charities. Even were his figures correct, should it not shame any citizen of a civilized country to begrudge the millions he cites as expended in a cause of all in the world the most imperative and justifiable? This Southerner, being a professed Christian, should remember that this cause, which he has espoused by his church vows, and to which, by these vows, he promised his allegiance and support, costs, in all the world, but a small tith of what is expended each year for intoxicants, or for a mere superfluity, as cigars, for instance; and yet he weighs in the balance against such outlays the matter of carrying, not a luxury, not a superfluity, not a harmful agency, but the bread of life to men starving on superstitions and darkest error!

This church member decides that he knows something about the value of a human soul in a far-off land, and that the average heathen convert is costing too much. He evidently has decided that he knows a great deal more about the question than the great head of his denomination whose last message to His followers enjoined them to "Go and disciple all nations." Do not such critics as this man, who are not at all ignorant of the fact that he is a citizen of a Christian civilization, and themselves products of missionary effort? That their ancestors originally were rescued from barbarism more, perhaps, than that of foreign nations in our day? If traitors to their flag, let them fear to own it, and be silent. It is perilous at times to denounce our countrymen. These are times, if ever, when it should be considered traitorous to desert a cause which the powers of evil are putting to the test the world around. Compare against the figures for this New Orleans town, the well authenticated facts of our missionary boards, giving 100,000 converts in China alone in fifty years, which means 2,000 per year. There is there a better return to be had of Christian work accomplished in home lands?

In Korea one denomination alone numbers 200 churches, many of which are self-supporting, and the work is chiefly covered by little more than a decade.

McLakhatka, Alaska, in the present generation has been changed by the work of one man, Rev. Dr. William Duncan, from a state of savagery and cannibalism to that of respectable Christian civilization, and the story of the transformation reads like a romance.

In Fiji, fifty years ago, the natives were cannibals. To-day of the 120,000 inhabitants 100,000 have accepted the Christian religion. In India heathenism is practically doomed, and so great is Christian influence that Chunder Sen once said, "It is not the British government which is doing the work of the Bible." India now has over 2,000,000 converts to Christianity.

A letter from Mrs. Eddy, dated June 29, at Kodaikanal, South India, recently received here in Indianapolis, attests the value of missions at this time of famine in India, from a merely humanitarian point of view. The writer says: "We acknowledge with much gratitude your gift of money from your society for our starving people. You can have no conception of the extent and awfulness of the suffering here. The shipload of corn from America was to be welcomed in Bombay on Wednesday. One little mission will use it up in a month. The girls, many of them, seeking so large and generous, are but as crumbs among the great multitude of India's starving. Oh, I

with America had begun last January, and every month since had seen a shipload of corn discharged at Bombay! Only this month the missionary has come from the States, describing to me how he saw whole families—skeletons all—sitting in perfect despair, awaiting death. He found a large company devouring a bullock whose lungs were filled with water, and he saw even more revolting things are to be witnessed. A medical missionary friend in Neemuch, Central India, has gone out with food in her cart, and has gathered up the dying and the dead, found by the roadside—fallen exhausted and starving, on their way to relief camps. She has sent to her orphanage 200 children; has herself taken in 180. Two were brought in last week who had lost father and mother on the way. Orphanages are springing up all over the districts and increasing their numbers at marvellous rates. Four months ago we visited Pundita Ramabai's 500 high-caste widows and orphans. Today she has over a thousand! For the support of these orphans all over India in the years to come we earnestly pray. Their souls will be their bodies will be saved, and many of them will become earnest Christian workers if they can be kept in these orphanages and trained for God. Can we not get Sunday schools to support one or more orphans for several years? Fifteen dollars a year would do it."

Perhaps if the New Orleans critic would keep in closer touch with the facts, he would have less fault to find. Not missionaries, not native Christians, but home church members are mostly to blame if missions are not getting more support. It takes space of a volume to cite a fraction of the evidence to be had proving how genuine are the results which this skeptic denounces. The testimony comes from every land and from hundreds and thousands who have suffered loss of caste, loss of property, loss of friends, or something worse, and who would rather than relinquish the Christian faith valued above all these.

There must be a deep reality in such a faith when 3,000 native Christians die each in their lot with their foreign friends and be willing to take up arms against their own people, as has just been the case with those who died in India. It is wonderful that Minister Coiger in his dispatches stipulated that these 3,000 Christians must have died in the same way as the white legation men when rescue should come.

The testimony of Julian Hawthorne and other recent writers who have viewed missions from a different angle, from a prejudiced standpoint is noteworthy. These writers have said that to go from heathen quarters into the land of the missionaries is like literally from degradation to civilization, from darkness into light. So pronounced were the sentiments of Julian Hawthorne that his high tributes to the changed lives of native Christians have been printed in leaflet form and sent out from the boards to influence such persons as the New Orleans Times-Democrat quotes.

Not that all natives who flock to the Christian standard are of the genuine sort and can stand any test. Probably many come from unworthy motives and prove a burden instead of a help to the work, but when our home churches are made up of helpful, faithful, believing members only we can presume, perhaps, to denounce the ignorant church members of unfavorable viewpoint on foreign shores who prove unfaithful in his vows.

Last Monday's Journal also published two items which are of the genuine sort, reply to the New Orleans dissenter. One of them, entitled the "Go-way Child," sets forth the hopeless condition of girls in heathen lands, and the work of the so-called children, their only offense being their sex. The other item, entitled "The Shah Shooked," parallels the advantages the infinite superiority of Christian civilization in its simplest illustrations over a state of royalty even in heathendom. Only one more case of such character, that of the Shah, and our Southern pessimist would withhold from him this one sovereign remedy. However, our Southern pessimist would withhold from him this one sovereign remedy, however, our Southern pessimist suggests a significant text, namely, "But we unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done and not to have left the other undone." KATHARINE H. DAY.

Indianapolis, Aug. 2.

## NEW JAPAN.

The immense and sudden rise of Japan in the scale of national and international importance is inexplicable to the majority of European and American minds only because most people, even in reputedly enlightened countries, are but poorly informed regarding news of the greatest consequence. In spite of free schools and omnipresent newspapers, the greater number of human beings who are able to read use that precious power to but little purpose. They read reams of trash, but pass negligently by printed information of most substantial value that fails to tickle their satiated intellectual palates, eager for trivial sensations. The comparatively few really intelligent readers scattered over the civilized world are not in the least degree astonished by finding that the empire of the rising sun is today a mighty nation, proud, ambitious, masterful, resourceful, mighty in council, with a well equipped, well disciplined, skillfully officered army, with a steel-clad navy of the modern pattern, furnished with the most approved ordnance, manned by commanders and menages who know theoretically and practically the dread trade of war.

The denouement is indeed sudden, startling, unexpected, but it is not more than what was to have been expected. Japan has been getting ready for all this during many eventful years. Thoughtful students of the world's progress knew a good while ago that the land of the Mikado was rapidly forging to the front, leaving all other Oriental lands hopelessly in the rear and pressing hard toward the front ranks of Occidental lands. The amount of progress in Japan within 25 years exceeds that exhibited anywhere else on the surface of the globe. The sober truth excels in wonderfulness the wildest dreams of fiction. Results were achieved there in months that elsewhere have required decades, not to say centuries. History records no parallel instances. The awakening of Russia under the sway of the Czar Peter, surnamed the Great, was neither so swift nor so radical. Within the life of one generation Japan has broken loose from immemorial tradition, escaped from isolated prejudices, revolutionized her ancient ideas, declared an independence of old superstition, reformed not only her military and naval system, but more than reformed, reversed her whole legislative, administrative, judicial, diplomatic and educational machinery. She has opened wide her eyes and her ears to new light from the West. Such hospitality to fresh thought is beyond all example as it is beyond all praise. The people of Japan have been fittingly called the Yankees of the East. They might with similar felicity of phrase be termed the Greeks of the modern world.

Any attempt to estimate this thrillingly interesting phenomenon must fall through inadequacy that does not take largely into account the influence of Christian missions. Nothing but gross ignorance or invincible bigotry can lead anyone to overlook this aspect of the subject. For there is a bigotry of unbelief every bit as stubborn, stolid and foolish as any bigotry of religion that is or ever was. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that in Japan, to take that one case, Christian ideas have already permeated the institu-

tions and populations of the country to such an extent that from the Mikado to the humblest laborer at four cents a day there is no man in the island empire who does not directly or indirectly feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, industry and learning. Statistics never can do more than dimly shadow forth the truth of such a matter. Yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth, that missionary literature is scattered broadcast over that fertile field and that in all the native professions, in the ranks of the wealthy and powerful, and in all departments of the government, Christianity is deeply entrenched. In no other so-called pagan land are missionaries so welcome as in Japan. The people there, in their hunger for what Europe and America can give them, are quick to see that the Occident has no richer gift to offer than the reasonable and ennobling faith under whose inspiration Christendom has become the home of all science, the hive of all industry.

We may, as we must, lament that the new Japan signals her consciousness of

unwonted vigor by waging bloody war; but there is nothing at all astonishing in the fact. It is the way of the world, even of the Christian world. If Christian civilization has not yet attained the point in its progress where swords are beaten into ploughshares and spears into pruning-hooks we cannot think it strange, however sad that a nation but yesterday awakened from centuries of slumber and superstition, conscious of previously unsuspected strength but as yet only dimly conscientious in use of that strength, asserts its new-found greatness by the only tangible, undisable method recognized among nations.

Japan is proving her. It is by a war power, but it is not as such that it is chiefly interesting to the studious Western mind. We do not share in the opinion that she is to become a menace to the world's peace. The upward, onward movement is too genuine for that. Her actions are too chiefly warlike. We prefer to take a worthy place in the hood of nations that cultivate her foster science, promote commerce, industrial development and recognize the value of national religion.

## LETTERS TO THE EDITOR.

### LIGHT ON MISSIONS.

DETAILED STATEMENTS FROM ACTUAL ACQUAINTANCE WITH THE WORKS OF EVANGELICAL MISSIONS IN JAPAN AND CHINA.

To the Editor of the Transcript: Allow me to thank you for the very courteous and appreciative manner in which you referred in your issue of the 17th instant to a recent letter of mine in the Boston Herald. May I venture to trespass upon your space with a few further comments upon certain statements of Mr. Kaneko which you quoted in your editorial?

Mr. Kaneko says, "The missionary idea has never penetrated the upper classes. They [the missionaries] report a large number of converts but we see little or no sign of their influence." The facts given in my article are, I think, sufficient to convince any one who fairly weighs them that Mr. Kaneko judged from a limited observation, but it will not be thought wearisome, if I trust, if I mention one or two other facts going to show that the Christians have won recognition. At the anniversary of the Imperial University, instead of having, as with us at our college commencement, orations from several students, it is the custom to select a single man, who, as the representative of his class, delivers a valedictory to the university authorities. At the last anniversary, the one selected came from a large class to represent the graduates of the various departments was a Christian and the superintendent of a Congregational Sunday School. Again, about two years ago, the leading political review of Japan, having a circulation, it is said, of 20,000 copies, contained the statement from the pen of its editor that no political party in Japan could hope for success that did not win the support of the Christians. In spite of all that has been said to the contrary, it must be admitted that the influence of Japanese Christians is out of all proportion to their numbers. In the prefecture of Gumma, where the Christians can not be more than one or five hundred of the total population, their relative representation in the local legislature is that of six to thirty-four, but in the managing committee of the legislature, a committee clothed with large ad interim powers, and which serves as a check upon the prefectural administration, three out of the five members are Christians. The explanation of this large influence is to be found in the favorable reputation which the Christians have won through their high standard of morality and their intense public spirit.

Mr. Kaneko says further: "The fact is the missionaries are far behind the cultivated Japanese." Now I do not think it proper to say anything in the way of disparagement of the young men of Japan. I acknowledge most readily the great attainments which many of them have made. They deserve most hearty praise for the success they have gained in many and varied fields of learning. But it will not be thought strange if I demur to the estimate which Mr. Kaneko places upon the intellectual ability of the missionaries. He probably knows few of them, and those not in such a way as to warrant his estimate. The older missionary societies especially have taken great pains to select well qualified men, and I think they have succeeded in keeping the standard higher than that of the average ministerial association in New England. Perhaps it may interest your readers if I give some facts with regard to the personnel of a single station of the American Board, which, while it is an exceptional large station, is not in other respects without a parallel among the various stations of the same or other missions.

The senior member of this station, besides gaining a reputation for thorough scholarship, commanded a regiment under General Sherman during the march to the sea, and was subsequently offered a commission in the regular army; another was the leader and valedictorian of his class at Yale, and after the required term of post-graduate study, received the degree of doctor of divinity; of a third, an Andover professor wrote, "He has but one superior in his class in general scholar-

ship; a fourth was described by three of the professors as of "very superior scholarship" (he was, I believe, the valedictorian of his class at Amherst); a fifth, after graduating with honor at Michigan University, spent two years in Germany in philosophical studies; a sixth was second in his class at Dartmouth; seventh a graduate of Yale, presided for several years over one of the best New England academies; an eighth was a lieutenant in the Prussian army, who later studied theology and became the principal of the German department of the Chicago Theological Seminary (Congregational); the junior member of the station is a graduate of the Naval Academy at Annapolis, who, after serving as Lieutenant in the United States Navy, was appointed charge of the American Legation in Korea, where for several years he discharged the duties of that important office with great credit to himself and to the satisfaction of the State Department at Washington. There are twelve men belonging to this station, but as regards the remaining three I have no definite information, though I know them to be thoroughly well prepared for their respective duties. These missionaries are fully alive to the demands made upon them. They are thoughtful and studious men, and what they have to say deserves and receives the respectful attention of those who hear them.

Mr. Kaneko implies that missionaries are not needed in Japan—that they go unbidden. As to the need opinions may differ, but I think those who will consider the facts I have already given, and some which I shall add below, cannot doubt that there is an important work for missionaries to do in Japan. It is true they did in the first instance go unbidden, but since that time they have had a name more honored than any by the men of New Japan. The missionaries, too, have won their place in the affections of the people. One of them, not long since, on returning to America was accompanied to the railway station by nearly five hundred of his Japanese friends, who testified in unqualified terms their regret at his departure, and their desire for his speedy return. Neither the old nor the new missionaries go out uninvited now. From the memorial of a church in a prefectural capital, which is to be found in the *Missionary Herald* of August, 1888, I make the following extract: "The people of this prefecture, whether Christians or not, desire to have missionary life live among us, even as the hungry to have their food, and the thirsty to have water daily, the persons desiring Christian instruction are increasing. Lifting up their hands, they are waiting for the story of the cross." There can be no mistaking the earnestness of the appeal. A memorial of an equally pressing nature was sent about the same time to certain professors at Andover. It was signed by some of the strongest and most intelligent men. One of the signers was a member of the philosophical club organized by the professors of the Imperial University, among whom he moves on terms of the most friendly intercourse, as do several other pastors, for that matter. The character of these appeals suggests the relation which most of the missionaries, those of the American Board certainly, have come to sustain to the Japanese pastors and churches. The relation is of a cordial one. The missionaries do not exercise or claim any authority. They are in Japan to assist, as best they may, the work of their Japanese brethren. They understand perfectly that, as the work goes on, the relative value of their services will more and more decline. The Japanese ministry will increase from year to year in numbers, in experience and in general fitness for its work. The ability of the missionaries as to their work consists not so much in their intellectual attainments as in that somewhat ill-defined, but none the less very real, thing which we can perhaps best express by calling it their Christian inebriation. There is no better substitute for the lack of early Christian education than intimate companionship with those whose earliest thoughts have run in Christian channels. And the missionary's best service to Japan must be through just such companionship. Mr. Kaneko points to the wickedness to be found in our cities, and intimates that we have forgotten the sad blots upon our Christian civilization. No, we have not forgotten them, nor has the Church at home, as the large expenditure of time and money upon the evangelization of our cities plainly shows. It is not for us to leave them to the Japanese, because we leave the morally degraded of our cities, or the country (for the cities have no monopoly of vice and crime), and labor for the Japanese, that we regard the Japanese so worse than they. It has been said, by Macaulay, I think, that the effect of wrong-doing upon character is in di-

rect ratio to the strength of the sentiment resisted by the wrong-doer. In Christian lands the vicious have defied a strong public sentiment, and their resistance has produced, in many cases, such an abandonment of character as is rarely found in Japan outside of the back streets of the foreign settlements. It is well known

that this strong Christian public sentiment has no counterpart in Japan—it has no efficient substitute. Mr. Kaneko takes his ground, but he knows as well as I do that, as an organized system, it is unworthy of a moment's reliance.

According to the records of the Okayama Government hospital, the percentage of immoral diseases is greater among the priests than among the laity. A few years ago the Buddhiste of a northern province, on ceasing about for a present to the high priest of their sect, at that time the most beautiful woman of that region, paid her father his price and sent her to the high priestly harem. Accepting as the influence of Christianity has in various ways made itself felt, there is no public sentiment in Japan against such things as this. Under such circumstances there is, if I may use the word, an improbability about the degradation there which is not found in this country. The foundations of character are not so badly broken, but that there remains something fairly substantial to build upon; and any experienced missionary has seen many persons of degraded condition, who in this country would be regarded as almost hopelessly lost, built up into self-respecting men and women. The Japanese Christians, and we, their allies, are anxious to elevate and purify the public sentiment of the nation, and they and we believe this to be a work of infinite importance. Considering the short duration of our work, we maintain that its success has been so great as to prove the general wisdom of our methods. But I must not weary your patience further, and with my best thanks for your kind indulgence, I remain, etc.,

W. C. CROSBY GREENE,  
Sept. 21, 1888.

P. S. Since writing the above I have read Mr. Knapp's letter in *Wednesday's Transcript*. First of all, let me thank him for the appreciative manner in which he has referred to certain features of our work. It is a mistake, however, to suppose that we abandoned the direct preaching of the gospel. The larger share of our converts are the result of just such labor. It is another mistake to suppose that the number of our converts is declining at our schools. It is true, there is a certain percentage of loss, but the net increase is still very large, and we gain from Government schools more, I should say, than we lose from our own. Perhaps it may be because I have not made the "simple study of preparation," which Mr. Knapp writes of, that I fall so in my "annunciation of the Gospel" as to make the important confirmation of Mr. Kaneko's position." He maintained that we had made no impression upon the mind of the empire. In my letter to the *Herald of the 15th inst.*, I cited a prominent number of men of high official rank and of wide influence who have given in their adherence to evangelical Christianity.

I might have called attention to the relatively large number in our churches who have been educated in America and Europe, three at least of them in Germany. What it is to impress the mind of the empire, if it be not to win an acknowledgment of the Gospel, I confess I such men as we have won and do not, I confess I do not know, especially in view of the large sacrifices which some of them have made for the sake of their faith.

Mr. Knapp speaks of "the Unitarian gospel of character" which we are impressing upon Japan. Soon we shall hear, perhaps, of the Unitarian biblical theorem, and shall have its universal acceptance brought forward as evidence of the great work which I have in view in missionary work is to build up pure and Christ-like character. It may be that I, like the Buddhists of Japan, am a Unitarian without knowing it. In conclusion, as at the beginning of this postscript, I want to thank Mr. Knapp for his tribute to the important influence of the Christian mission upon the Buddhist priesthood. He is certainly right in his estimate of the effect of this influence. Highly as I prize the fruit of our rapidly increasing work, as indicated by the statistics, I sometimes think the indirect fruit is to have the most to do with the Christianization of Japan. I believe it to be preparing the way for a wide recognition of the claims of our Divine Master. Mr. Knapp's testimony is frank, positive and valuable. I thank him for it.

## MISSIONARY METHODS

### The Criticisms of a Former Trade Commissioner

The Rev. H. Loomie writes:—

The criticism which Mr. Preston makes of methods now being followed in the conduct of missions in foreign lands, and especially in Japan, is evidently based on a lack of knowledge of the subject and the experience of more than a century of missionary enterprise. What he proposes is not a new idea at all but what has been tried in every one of the older fields. The present plan is the result of experience which has shown that only by such means can the work be successfully carried on.

In an address by the Rev. Dr. Sheffield of China on the subject of Education in that country he says, "It is interesting to study the hundred years of missionary activity in China. The first work consisted in preaching the Gospel and the missionaries ignored the great work of educating the people to an intelligent leadership. Only fifteen years ago education was generally neglected. Now education" has been recognized as a potent factor in all missionary work when used in the right way and by the right kind of men.

There are between twenty-five and thirty institutions of higher learning in the Empire. There are over six thousand students who attend these institutions and of these more than half are Christians. About one thousand of the missionaries in China are engaged in educational work. To day we have the profound respect of the Chinese, although this was not true until recently. The Government recognizes that education means much to the Empire, and is jealous of the work we are doing. It has offered most of our teachers from five to ten times as much salary as we can pay—all with the proposal to control their system of education. We are influencing the mind and character of the nation through our system."

One of the graduates of a mission school in Yokohama is a Chinese girl who is now the wife of the Director of the Peking University of Commerce and she writes to the Principal of that school that, "The educational works in China are splendidly developed, but one defect, as I have observed, is the need of well qualified teachers. I mean good Christian

teachers. Please try to get in as many Chinese girls to your school as possible and train them to be the future teachers of the Empire and the mothers of the young Christian generation. This is the best way, I think, to help China and the surest way to lead her people to the Kingdom of Heaven."

The progress of Christian missions in Korea has never been surpassed in history. It is only about twenty-five years since it began and now the converts are being numbered by thousands every year. At first the work of education was considered less important than that of evangelization and but little was attempted in that line. But it is conceded by all now that there must be a radical change. Converts are being multiplied on every hand but there is an utter lack of leaders who are competent to take the charge of the different congregations that have sprung up everywhere. The young converts are like sheep without a shepherd and every possible effort is being made to educate the people that they may be kept from error and built up in faith and knowledge of the truth. There are now in Korea boarding schools, with 1750 students, and 874 day schools with an attendance of 18,217.

Thirty-seven years ago the edicts against Christianity in Japan were still in force, and to be met with wherever one went. To preach the gospel then was out of the question, as any one who dared to attend Christian service did it at the risk of his life.

At that time the writer took a class of Japanese boys who wanted to learn English and included in the daily lessons instruction in the Bible. Two of the class were already Christians, and within six months every other member avowed his faith in Christ as the Son of God and his Saviour.

One of that number is now the honoured Bishop of the Methodist Church in Japan; another went to Seoul and laid the foundation of that splendid educational and evangelistic work that has nothing surpassing it in Japan; another is the pastor of a church in Tokyo consisting largely of scholars or men who are leaders in the thought and life of the Empire; he is also editor of a weekly religious paper, was one of the assistants in the translation of the Bible and has started a theological, or training school with some forty attendants.

Another was one of the leading and most successful Japanese merchants in Seattle for some years, is now one of the most influential men in the Diet and is one of the most earnest and popular speakers in Christian services of all kinds. Another is the pastor of the Japanese church in Seoul. Others are doing good work

in the ministry, and one is a Christian physician who had a prominent position in the hospital department during the late war.

Some years ago a prominent Japanese made the remark that the men who had most influenced Japan were Dr. Brown, Dr. Verbeck and Capt. James. Their success consisted in the fact that they were the teachers of those who were afterwards to occupy positions of influence and power.

I had at one time a teacher of the language who was for a time an assistant of Dr. Hepburn in his preparation of the Japanese Dictionary and also in the translation of the Bible. He was a fine scholar and an earnest Christian, and accustomed to preach on the Sabbath as he had opportunity. On Monday following he would say to me, "Please give me some more seed. I have exhausted all my knowledge of religions truth and I want something more before I can prepare another sermon."

To make successful preachers there must be systematic training, and the longer the course the better. It is for these reasons that the children, or young are being instructed that they may grow up in the knowledge of God and thus become fully equipped for Christian work, as well as faithful and strong Christians. It is a fact that some of the best workers in such missions as have no schools are obtained from the graduates of schools conducted by other missions.

The present policy is to train up native workers and let them evangelize. It is the only way that the masses will ever be reached. It is the most economical as well as effective, and only in this way will Christianity become a living and renovating power in the lives of the people.

## MR. W. T. R. PRESTON AND MISSIONARY METHODS.

### REPLY BY A LOCAL MISSIONARY.

Mr. Preston of Canada has been making some very serious charges against the missionaries and their methods of work, and says that they ought all to be recalled and the conduct of missions entirely changed. His contention is that the educational feature is entirely wrong and that evangelization is the only method that should be pursued.

## WHY KIRKLAND WAS RECALLED.

Preacher Root Says the American Board of Foreign Missions Did It.

BAITMORE, Nov. 12.—The Rev. E. T. Root made an address yesterday at a meeting of Presbyterian ministers, on the criticisms of the American missionaries in Armenia made by Admiral Kirkland of the United States navy. Admiral Kirkland is quoted as having said that the missionaries are "a bad lot."

Mr. Root said that it was at the request of the American Board of Foreign Missions that Admiral Kirkland was recalled. He quoted from an address of the late Earl of Shaftesbury, as follows:

"I do not believe in the history of diplomacy, or of any of the negotiations carried on between the nations of the earth, who can find anything equal to the wisdom, candor, and, and the pure evangelical truth of the body of men who constitute the American mission in Turkey. They are a marvelous combination of common sense and piety."

## THE YOKE OF HEATHENISM—Hindu "saints"

submit to very severe penances in order to win salvation. Says a Presbyterian missionary writing from Jeypore: "They do subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right arm till it dried up. This was all done to gain salvation, not, alas, in the Christian sense. Salvation has with them various senses: Absorption into the Great Spirit, deliverance from the fear of having to take another birth, and such like. Even with some it means only the good things of this life—plenty to eat and nothing to do."

## THE YOKES OF THE CROPS.

There is no bright side to the picture of child marriage in India. The child is named when about twelve days old, and after the ceremony comes the betrothal. If a child is not betrothed before she is eight, the family is considered disgraced. A husband's legal right begins at the time of betrothal, and she belongs to him for all time: should he die a few hours after, she is one of the child widows and belongs to the husband's family. She is a slave without hope of freedom or protection from cruelty. From eight to ten years is the usual age at which the wife is taken to the husband's home, but many are taken from home and mother at an earlier age. Can you think of a child of six married to a man of sixty or seventy, whose very presence is loathsome to her? This husband may be a madman, a leper, or an idiot. Whenever he chooses to claim the child wife there is no eye to pity or law to protect. Is there any form of slavery on the earth equal to it? Do you wonder that these little ones prefer death to lives of such wretchedness? Christian wives, Christian mothers of girls, when you pray for the daughters of America, forget not the many millions of child wives in the zenanas of India!





like in houses common to hot climates, such as are used by other private families, therefore they are less clean or extravagant. While I live in luxury, I witness the wisdom of the fathers and to the credit of the Missionary Board—I failed to find any extravagant buildings in use by missionaries or others in the service of the board. I personally saw while the two spacious, one-floored, high-ceilinged, large porched, rough cast, bungalows similar to all that are there, with ten acres of ground and one old tree, in the heart of the city of Allahabad, sold for 2,000 rupees—a little less than \$1,000. This is reliable information on the real estate market, and as to the servants, they board themselves, coming in the morning and going out in the night, for the pay of 10 and 12 rupees a month, which on an average is \$3 63 a month for house servants. It is impossible to find anywhere in the world simpler and more consistent home living than at the homes and tables of the mission houses.

In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us. As I looked at little churches, schools and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart, that I had not been wise enough to make

these investments myself—yet there are others left. I appropriated some, that you cannot have, and I wished a hundred times I had known twenty-five years ago what I learned a half year ago; but I can take you to many as good, if you will.

Miss Anna B. West, who went to Japan as a missionary in 1883, and had a part in the recent evangelistic uprising in Japan, made a short address, and was followed by Dr. H. M. McCandless, who went as a missionary and physician to China in 1885. He treated more than five thousand patients in Hainan, China, in one year.

Other speakers at the meeting were the Rev. T. H. Candor, who recently returned from missionary work in Bogota, Colombia; the Rev. Dr. H. G. Underwood, who went to Corea as a missionary in the spring of 1885, and the Rev. Dr. Arthur J. Brown, secretary of the Board of Home Missions, who recently returned from a tour of inspection in Asia.

The benediction was pronounced by the Rev. Dr. Samuel Jessup, who first went as a missionary to Syria in 1862, and returned from his latest visit to that field two days ago.

THE VALUE OF MISSIONS.

It has been doubted by many whether missions really pay. Some have seemed to feel that the beathen world could not be conquered by the Christian missionaries. The Fiji stands answer this objection with its history of less than fifty years.

Forty-seven years ago a man could be bought in that country for \$7.50; he could be killed and eaten by his master, and no one would wonder or find fault. To-day the Bible can be found in nearly every dwelling, the people are highly civilized, and on the Lord's Day nine-tenths of the inhabitants will be found in the house of worship.—*Christian Leader.*

used to kill deer, knew all about woodcraft and was skilled in mountain etiquette, he successfully moved the bushes through which he passed. What would have been told. Clearly, this might have from a specific page need a lesson in woodcraft, and true to his vocation as a teacher of the ignorant and a monitor to the erring, Rev. S. M. Merrill gave it. A calm and deliberate hunter who is out merely for recreation and never gets "buck fever" is just the man to give salutary lessons in woodcraft.

"TOLERANT, POWERFUL AND SINCERE."

The most practical phase of foreign missionary effort is represented by the work of the missionary physician and his wife. Dr. J. Hunter Wells, who has sailed again for the Korean field, presented very forcibly the possibilities in this line, in the examples that he cited from his own experience wherein not the comforts of religion, but of medical and surgical science, were applied as a saving grace to the afflicted and the needy.

Ministrations whereby the blind can be made to see, the lame to walk and the sick are restored to health represent missionary effort that is indorsed by a multitude that cares little for creeds and to whom the forms of religion do not appeal as matters of vital importance. Upon this point those who believe in bending the energies to the solution of the problems of "one life at a time" are as cordial in their good-bye and godspeed to these Portland missionaries as are those who regard religious effort as the mainspring of foreign missionary work, and who would first convert to Christianity the disciples of Buddha and Confucius and Mohammed, and then relieve their physical sufferings.

As truly said by Dr. Wells, "the most loving expression of missionary enterprise is the branch that has to do with hygiene—in raising the standard of living and in ministering to the sick, the sorrowing and the very poor." In this respect foreign missionary effort does not differ from missionary work in the home field. The work of the Salvation Army is the strongest exemplification of this fact that is now before the English-speaking world. Energetic, methodical, practical, merciful, these soldiers of peace and good-will labor patiently in the lowly field in home cities that Dr. Wells and other practical representatives of the missionary idea have found so attractive in foreign lands.

The work, wherever it is done and under whatever denominational name, is commendable, and not the less so when it goes hand in hand with religious expression—providing its "most loving expression," as designated by Dr. Wells, takes precedence, first making the present life worth living. "Potent, powerful and sincere" is the effort made by missionaries who enter the field from the standpoint of pure humanity, literally, at the present time, taking their lives in their hands as they go forward in the most "loving expression" of the missionary spirit.

Another Testimony to Missionary Character

The Hon. John Barrett, United States Minister to Siam, under President Cleveland's last administration, and who has just been succeeded by Professor King, of Michigan, after four years' association with the missionaries in Bangkok and other parts of Siam, expresses his opinion of them in his closing report on Siam and the Far East, in the following words:

"The Americans in Siam number nearly 150. The Missionaries make up more than half of those, and are doing excellent work, despite a certain class of superficial criticism that is hurled at them now and then. It gives me pleasure to state that I have carefully investigated the scope of their labor in Siam, and am convinced of its general utility and advantage. The relations of the Missionaries with the Government are most agreeable, and the latter has uniformly maintained a cordial attitude towards the former's efforts, which I hope will always be true. The missionary question may not pertain directly to commerce and trade, but it is worthy of remark that did American business interests unite and work for their upbuilding in foreign lands as do the missionary interests, we would be leaders instead of tail enders in the fight for the world's commercial supremacy."

Some of the pagan races of mankind are more easily Christianized than some others. The conversion of the Hawaiians was not a very long or a very difficult job for the American missionaries. A good deal of success was gained among several tribes of North American Indians both by the Catholic and the Protestant missionaries. Several thousands of Japanese have been converted, and the Gospel has free course under the Mikado. We have examined a remarkable report sent here by an American missionary among the Zulus of southeastern Africa. A large proportion of the black Zulus have joined the Church; there are twenty-four native Zulu preachers and 224 native helpers and teachers, and there is even a theological school for Zulu ministers. For the American missionaries themselves in Zululand there are mission reserves held under trust deeds and contributions are received from the Zulu converts. At the same time there has been progress otherwise. The natives have been set to work in the mines opened by English companies; they wear white man's clothes; they have shanties, where formerly they lived in kraals; they buy American implements, and one of them has said that "more can be got from a plough than from six wives."

Prof. PETERE, who does not care if the poor Africans eat each other, may not think much of the change; but he cannot deny that it is in the line of progress.

Thus, while the missionaries have gained success among some of the pagan races, there are others of these races more stiff-necked. It is particularly hard to win over the Chinese, the Hindus, the Hottentots of Africa, the Indian tribes of South America, and the aboriginal Australians.

# THE WINE OF HUMAN SYMPATHY AT MINISTERS' BANQUET TO CONGRER

SOCIABILITY AND GOOD CHEER WERE SUPREME.

ONE HUNDRED AND TWENTY-TWO GUESTS.

## Mexican *Strait*, Mexico BANQUET HALL WAS CROWDED

August 2, 1905

"Men, Women and Preachers" Welcome Ambassador and Mrs. Conger to Mexico in Behalf of the Church Caring People of the City—Mrs. Cobb's Excellent Toast to Mrs. Conger—Banquet Hall Was Beautifully Decorated.

The banquet of the Ministerial association of the city to Ambassador and Mrs. Conger at Porter's hotel last evening was a magnificent success. There was a great outpouring of good fellowship, and the wine of human sympathy flowed uninteruptedly throughout the feast. It was not the animation that is produced by the inspiration of champagne, but the natural and spontaneous vivacity that was the result of the contact of many hearts that were actuated by the same motives, the fight against evil in its many forms, and the holding aloft always of the banner of the ideal Christian life.

During the four hours that the guests were engaged in the exercises at Porter's hotel there was not a single weary moment experienced. Sociability and good cheer reigned supreme and those who believe that the use of alcoholic beverages is necessary for the full and complete enjoyment of social functions ought to have seen the unrestrained and infectious gaiety that characterized the occasion.

The presence of the ladies at the function was one of the most pleasant and successful features of the welcome to the ambassador and Mrs. Conger, and the plan adopted by the managers of the affair in pairing of every gentleman with a lady, not his wife and whom perhaps he was not even acquainted with, tended wonderfully to still further increase the general sociability of the evening. In business of every gentleman to take care of one of the ladies during the banquet and to see that she was properly entertained.

### Reception at 8:15 O'clock.

Ambassador Edwin H. Conger, accompanied by Mrs. Conger, Lieutenant Frederick Buchan and Mrs. Buchan, Rev. E. L. Conger, D. D., and Secretaries Fenton R. McCreey, Major Wm. Helmke and Philip Hoesfeld, of the embassy, arrived at Porter's hotel about 8:15 o'clock.

The party was immediately taken to the parlors upstairs, where nearly all of the guests had already assembled.

Here an informal reception took place. Some time was spent in this exercise, when the guests were formed in order for the march to the dining room, which was made at 8:45 o'clock. Owing to the excellent arrangements that had been made by the committees the seating of the guests at the tables was effected in short order and without the slightest inconvenience.

The banquet hall was a scene of beauty, with the great streamers that were draped against the walls and the festoons of flowers that hung from the ceiling, as well as the bunches and masses of roses that were displayed upon the tables. At the head of the hall there was a very large painting of President Diaz and upon the side of the room the pictures of Washington and Roosevelt were hung. The arrangement of the tables was excellent, every inch of space being used.

### The Menu.

- The banquet was served according to the following elaborate menu:
- Cream of Tomato Soup.
- Olives, Radishes, Pickles, Salted Almonds.
- Red Snapper, Genoise Sauce.
- Shilled Cucumbers.
- White Meat of Turkey with Jelly.
- Mashed Potatoes, Green Corn.
- Sweet Pickled Peaches.
- Fruit Ice.
- Fried Spring Chicken, a la Maryland.
- French Peas.
- Asparagus Tips, Hollandaise.
- Hot Biscuits.
- Lobster Salad Mayonnaise.
- Philadelphia Ice Cream.
- White Cake, Chocolate Cake.
- Bon-Bons.
- Cafe Especial.
- San Lorenzo, Iron Brew.
- Peach Cream.

### Dr. Brown's Welcome.

After the guests were seated Rev. E. L. Conger gave the grace. The Rev. Dr. John Butler arose and opened the proceedings in his capacity of president of the Ministerial association. Dr. Butler referred to the welcome that the ministers were giving to Ambassador and Mrs. Conger, and he closed by calling upon Rev. Duncan Brown to address the honored guest of the evening on behalf of the clergy.

Mr. Brown said:

It gives me great pleasure, Major Conger, in behalf of the Ministerial Association of the City of Mexico, and of those whom we represent, to bid you most cordially welcome to this republic as the honored ambassador of our country which we all love and honor. You will find here some thousands of American people who, though in a foreign land, still love the old home and the old flag with an undiminished ardor, which time and space can neither change nor efface. Many of these people have already met, and others are about you tonight, all of whom are glad that you have come among us to represent our home land in this great sister republic.

And we are glad that it is a republic. The little old bell which Hidalgo rang to call his people to arms nine or ten years ago, and which the president of Mexico rings in front of the great plaza every Mexican Independence day, speaks to us of a free people, of a great and noble Liberty Bell in Philadelphia; and Hidalgo, the priest, is remembered as a true patriot even with our own body of free-American people, dwelling in peace and prosperity in the midst of another free, though foreign people, who are living on American soil. And many of our British and Canadian cousins join with us tonight to welcome the man who represents the great and noble Anglo-Saxon nation. Many things give added pleasure to this greeting. As a comrade of the olden days, I remember that forty years ago, when the perpetuity of our national union hung trembling in the balance, you were our country's uniform and marched under your country's flag and marched and kept that country one. And now, when the bitterness of that

fraternal strife is past, and North and South alike realize that we are one people, under one government and one flag; the people from all sections of that land, gathered for a time in this great city, are glad as a worthy representative of that government and that flag to assist in preserving which you have the best years of your young manhood.

We are glad for another reason that you are here. We have had other ministers and ambassadors here, some who have proved an honor to the land that sent them forth; but none have proved more so than yourself, when you stood in direct order in the capital of that great Eastern empire, whose four hundred millions of people you have done so much to make of this world might as a worthy laborer for her who so nobly stood by your side in that awful time, but as this will be better done by another voice, I may mention. When one of the great states of the Middle West stood ready to honor you with the highest office within its gift, you declined the tempting offer and came to us instead. For this we are glad.

You will find many things of interest in this land, and among this people. Among others, there are nearly seven hundred American and Mexican men handed together as a Young Men's Christian Association, with the vice president of the republic and the governor of this Federal District in its advisory council.

Our Ministerial Association represents five English-speaking churches, with some hundreds of members, and also our American missionary work in the city and its suburbs. This includes a dozen or more schools of different grades, three normal schools for the training of teachers, and one is a college and theological seminary for the training of preachers for these churches. There are a dozen organized churches and Sunday schools, with more than a thousand members, and a score or more of preaching places, all of which are in the Bible as held up in the native tongue as the only hope of humanity and the best help to any people, both to this land and for the world which is to come.

Many institutions here, begun and fostered by American hearts and hands are aiding in the work. Our hospital care of the sick, and our American Benevolent Society helps a part of our needy and deserving fellow citizens who may find themselves homeless and friendless in a strange land. Our American and Mexican Woman's Christian Temperance unions are trying to help men everywhere who are free from the curse of intoxicating drink, and our Society for the Prevention of Cruelty to Animals is trying to train the rising generation to be glad and merciful even to helpless beasts. The American school system is being organized, and is expected to begin its work in September, with an efficient superintendent and more than three hundred American students. Nor is the city's schools, churches and hospitals have been planted by American hands all through this land.

We welcome you among us as one whom we believe to be in hearty sympathy with us, and with the earnest men and women about you, in every good word and deed that you may be blessed among us, both in your home life and in your official position, so that Mexicans and Americans alike may continue to be glad of your coming. As ambassadors of Christ in a foreign land, we extend a fraternal greeting to you as the honored ambassador of our home land, and in the name of our people and of our Master, we give to you and yours a most sincere and hearty welcome.

### Mr. Babcock's Speech.

The "Laidy" were represented by G. I. Babcock, general secretary of the Y. M. C., who tendered their welcome to the ambassador and his wife as follows:

In welcoming you to this colony, Mr. Ambassador, I am a representative of the laymen—the third estate, as once called. It is not the lot of all to be ambassador of ministers, but we can, and most of us must, do our duty, indeed, even the ambassadors and ministers were laymen first—and lay-children still exult. The laymen welcome you as a full and leader as well as an ambassador.



### Entire Association Present.

There can be but one opinion as to the value of Christianity, but as to the means of its propagation and growth, the means of its propagation and growth, there may exist many odds of teaching. The trend of the times, however, is very clearly towards assimilation in theory, and uniformity in practice.

The principle of electricity is, to say, precisely the same as when Franklin drew the spark from the clouds, but in its development and progress, the methods of application to our needs and desires are many and varied.

The principles of christianity have experienced the changes whatever since that eventful night when the brilliant star guided the shepherd to that sacred manger in Bethlehem; but the methods of its discussion and presentation have greatly changed—vastly changed for the better. This change, accompanied by our better understanding of the essential principles, is gradually but surely obliterating the old lines dividing Christian sects and making united religious work possible in the world over. In the north of China, whence I have recently come, and where I have been greatly interested in this subject, the several denominations of protestant missionaries have already united and consolidated much of their educational and religious work. The experiment proving eminently successful, and will unquestionably result in great advantage to all.

For the last seven years I have been intimately associated with your colleagues in the missionary work in China; a body of men and women who, measured by the sacrifices they make, the trials they endure and the risks they take, are veritable heroes. They are the pioneers in all that counts. They are invariably the forerunners of western civilization. It is they who, armed with the Bible and school books, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce which everywhere quickly follows them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, sometimes marking them with their life's blood, are rapidly being transformed into great highways of travel and trade, and are fast becoming lined with school houses and railway stations, where heretofore were found only idolatrous shrines and lodging houses for wheelbarrow men and pack mules.

#### Great Good Done in China.

Hundreds of splendid schools have been founded, and are now being most successfully taught by these good men and women, and it is a fact in which we may all take great pride, that 95 per cent of the Protestant schools in China have been established by Americans.

I have not yet learned what methods you are pursuing here, but from this happy and harmonious gathering of all denominations, it may be fairly presumed that it will not be, for you, a far step to general and active co-operation.

I was strongly opposed to all ordinary monopolies, but it appears to me that, in the great work of religious teaching and Christian extension, we may find the opportunity for the organization of an ideal and justifiable trust—one which would restrict nothing but evil, and would immeasurably increase the production of good everywhere. By joining all together, such a potent force would be created that the forward march of moral education and Christian progress would

be absolutely irresistible; and we may thus finally make possible a realization of the hope, which I know you all cherish—that, the time may come when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father."

#### Rev. Lawson Pronounces Benediction.

At the close of Major Conger's address the company arose and sang two verses of the hymn, "Blest Be The Tie That Binds," after which the exercises of the evening were closed by Rev. W. Elsworth Lawson, who pronounced the benediction.

Every member of the Ministerial association, under whose auspices the banquet was given, was present. The association consists of: Rev. J. W. Butler, D. D., president; Ven. Archdeacon W. Jones-Bateman, M. A., vice president; Rev. W. Elsworth Lawson, secretary and treasurer; Rev. H. A. Bassett, B. D.; Rev. Duncan Brown, D. D.; Rev. Hubert W. Brown, D. D.; Rev. George M. Brown; Rev. Jackson B. Cox; Rev. P. L. Cobb; Rev. Charles C. Miller, D. D.; Rev. Walter H. Sempie; Rev. William E. Vanderbill.

#### People Present.

The following is the complete of the guests who participated in the banquet:

Rich, and Mrs. Edwin H. Conger, Rev. E. L. Conger, D. D., Lieutenant and Mrs. Euchar, Hon. and Mrs. J. F. Parsons, Mr. Fenton T. McCreary, Major Wm. H. Hake, Mr. Phillip Horfele, Major R. E. Gorsuch, Mr. and Mrs. H. P. Webb, Mr. and Mrs. W. Vernon Backus, Dr. N. B. Sanders, Rev. and Mrs. J. W. Butler, Rev. and Mrs. H. A. Bassett, Rev. and Mrs. P. L. Cobb, Rev. and Mrs. W. H. Sempie, Rev. and Mrs. W. Elsworth Lawson, Ven. Archdeacon W. Jones-Bateman, Rev. and Mrs. H. Sloan, Rev. and Mrs. E. A. McDonald, Rev. and Mrs. C. C. Miller, Rev. and Mrs. Duncan Brown, Rev. and Mrs. Jackson B. Cox, Rev. Isaac Boyce, Rev. E. W. Gould, Dr. D. M. Page, Mr. E. W. Borrowes, Dr. and Mrs. C. M. Harrison, Mr. and Mrs. H. W. Morton, Mr. and Mrs. C. I. Babcock, Mr. and Mrs. R. Williamson, Mr. and Mrs. N. J. Stone, Mr. and Mrs. C. S. Jordan, Mr. George F. Miller, Mrs. E. M. Coymack, Dr. and Mrs. A. H. Deekens, Mr. W. S. Murdock, Mr. Herbert Taylor, Mr. and Mrs. E. C. Butler, Miss Florence Butler, Miss Essie Volfin, Dr. Geo. C. Brown, Miss Elizabeth Brown, Miss Julia Brown, Mr. R. Asplund, Mr. R. E. Comfort, Mr. and Mrs. J. S. Turner, Mr. and Mrs. Paul Hudson, Mrs. J. K. Hudson, Mrs. W. C. Smith, Mrs. Mary Foster Bryner, Miss Helen Hewitt, Miss M. Eleanor Ford, Mr. Alfred Cooper, Mr. F. N. Robertson, Mr. W. R. Grogan, Mr. C. C. James, Mr. George Shafer, Miss Laura E. Davis, Miss A. Louise Washburn, Miss Laura V. Wright, Mrs. C. E. Mitchell, Miss Cora Mitchell, Mr. Pere Mitchell, Mr. and Mrs. Nye F. Morion, Miss Laura Temple, Miss Eveline Smith, Miss Harlette Allen, Mr. and Mrs. J. C. Shelton, Mrs. W. T. St. Clair, Mr. and Mrs. D. B. Smith, Mr. L. B. Fau, Miss Emma Waterwall, Mr. and Mrs. Elton Warner, Mr. and Mrs. A. V. Baptista, Mr. and Mrs. E. G. Jarrett, Rev. T. del Valle, Mr. D. A. McAuliffe, Mr. E. L. Hayes, Mr. R. Fries, Miss Catherine Kennedy, Dr. Annie Douglass, Mrs. H. P. Hamilton, Mr. Edward Hamilton, Mr. Fred P. Stone, Mr. and Mrs. J. C. Flanagan, Mr. F. O. Smith, Miss Mary Payne, Miss Louise McHenry, Professor Schlyer P. Herron, Miss Sneed.

be absolutely irresistible; and we may thus finally make possible a realization of the hope, which I know you all cherish—that, the time may come when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father."

STUDY OF...  
PRESBYTERIAN CHURCH.  
J. P. HINKHOUSE, PASTOR

STATED CLERK  
PRESBYTERY OF COUNCIL BLUFFS

AUDUBON, IOWA.

RECEIVED  
JUN 18 1891  
TREASURER'S OFFICE

To The Board of F. Missions.  
New York City, N.Y.

Dear Sirs;-

The inclosed clipping is from this weeks issue of a local paper. It makes my blood boil for I am persuaded that its statements touching the Missionaries are false. What can be done to call this fellow down?

Fraternally,

J. F. Hinkhouse

Pete Jensen in China.

Pekin China April 12, 1901.

John Cameron:-  
Dear Sir:-Being as it is quite a while since I have heard from you I thought I would write you a few lines tonight and let you know that I'm still alive and kicking. I have had the best of health all winter, but this is rather a disagreeable place for white people to live, as the Chinks do not keep things as clean as one is use to in the States. We have some pretty cold weather here this winter but hardly any snow, though we have had considerable wind and dust storms this spring. The trees are just beginning to leaf out and things are beginning to look more like summer. I guess we will soon be rid of the dust and wind as we are under orders to leave for the Philippines by the 1st of May. We will march overland to Taku and take a transport there for Manila.

Capt. Paddock (our troop commander) died March 9th and our 1st Lieut. (Lieut. White) left for the States to doctor for a cancer on his nose, so the troop is left with only a 2nd Lieut. in command at present. Capt. Paddock was one of the finest officers I have ever seen since I have been in the army. He was always kind and thoughtful for his men and liked by all. His funeral was the finest I have seen since I enlisted.

A great deal has been said of the missionaries in China, but from my experience here, they always seemed more ready to take advantage of the Chinks, and were a great deal more after loot than any of the soldiers. At one time last fall we were sent out to rescue some Christian Chinese that were sup-

posed to be in a bad fix. We were never fired on but once in six days out, and then only a few shots were fired. The Missionary who led us took us to different buildings where we were supposed to find a lot of Boxers, but we only found a few poor old Coolies. He insisted they were Boxers and should be shot. The commanding officer sent for the interpreter we had with us and he said they were only Coolies and had nothing whatever to do with the Boxer movement, and all the while the Missionary was running through the best houses hunting for loot.

At another town he told us we would find about 2,500 Chinks and we never had a shot fired at us. The people came out to meet us and treated us to everything they had to eat or drink and when we arrived at the town where the Christian Chinese were supposed to be, we only found 14 that wanted to come back to Pekin with us. And here the Missionary had had four troops of cavalry for a week hunting 14 Chinks that wanted to come to Pekin, when I don't doubt but twenty-five men could have rode unmolested anywhere we went.

Well, as it is getting late I will close for this time.

As ever your old friend,  
Peter Jensen.  
Troop K, 6th U. S. Cav.

Saraga P. E.  
July, 21, 1901.

Sir:

Having had the honor to receive a letter from you, in regard to the missionary question in China, I will endeavor to answer as brief as possible. Sir there are plenty of men how will give you the names of party, but not wishing to see any one get into trouble, I don't wish to give any names, as I think the mention of it in papers will be enough, but if you wish

you can write to any of the troops that was in China at the time, and you can find out the name of the party, as there was no going on there I hope of, hoping you will not think that I do not wish to inform you. ~~that~~ but I don't wish to see any one in trouble.

I Remain  
Of our obedient  
Servt.

Peter Jewson.  
Troop K. 6 Cavalry.

CABLE ADDRESS

"Inculcate" Manila.

A. B. C. Code 4<sup>th</sup> Edition

P. O. BOX 437.

THE PRESBYTERIAN MISSION

Manila P. I. Nov. 30th. 1901

Mr. Robert E. Speer

156 Fifth Ave.

New York.

My dear Mr. Speer.

[At last I have been able to see and talk with the soldier Peter Jensen of Troop K. 6th. Cavalry. I had a number of the men at a sor-vice in their own town and opened the question to draw them out and they talked quite a bit. One man was the spokesman and told some things which he had seen when out on a march as escort of Dr. Amont. He made two distinct charges: First that on one occasion Dr. Amert had proposed to two of the soldiers that they go and see what could be gotten in some houses that were rich in loot, and second that on another occasion Dr. Amert and two soldiers were caught by the officer in charge with a beam in their hands with which they were about to break down the door of a jeweller's shop. The officer stopped them. The soldier understood from others that Dr. Amert had proposed the looting. They were indignant over a word attributed to the Dr. when he saw that they had killed one of his Chinese coolies thru mistake, saying that he would rather have seen two soldiers killed than that man. As to Mr. Tewkesbury they had only words of praise for his gentlemanly conduct. They did not seem to consider the levying of tribute as out of the way at all.



There were no definite criticisms about other missionaries and they all confessed that there had been a great deal of wild talking about the whole matter.

Afterwards I found that Jensen was of the number and I asked him why he had not answered your letter. He said that he had answered one. The letter that was published was not written by him but by a comrade. He, Jensen, did not know whether the things in the letter were true or not but he supposed that the writer of the letter did and so he signed it and sent it home. Jensen is a rather ignorant Swede and his testimony is of little value.

With kindest regards I am yours sincerely,

James B. Rodgers

## Julian Hawthorne on Foreign Missions

This celebrated man of letters was sent some months ago by the Cosmopolitan Magazine, as its "Special Commissioner to India," to investigate the famine and report the results of his investigation to the world, through the Cosmopolitan. His three articles in successive numbers of the magazine have given valuable information as to the dreadful suffering caused by the famine and the methods of relief adopted. In the course of his investigations Mr. Hawthorne found, as many other travelers have done, that the most reliable sources of information available were the missionaries. He speaks especially of an American missionary whom he met in Allahabad, a man who was "clean, wholesome and hearty from the core outwards." "Would there were more Americans like him at home," says Mr. Hawthorne, "yet I was glad, for the credit of our country, to find him abroad." Under the guidance of this missionary the commissioner not only visited various relief works where the famine stricken were being provided for, but he got some glimpses of missionary life, and testifies as follows:

"Travelers in India," remarked my friend, with his cheery smile, 'report us missionaries as living in luxury, waited upon by troops of servants, demoralizing native simplicity by an impracticable morality, stuffing them with theological dogmas which they can't understand, forcing them to wear unsuitable and unaccustomed clothes; and that the upshot of our work is to make them hypocritically profess a faith they don't believe in in order to curry favor, and to ruin them with the vices of civilization instead of saving them with its virtues. Well, now you have a chance to see how it is for yourself!

### A PICTURE OF MISSIONARY LIFE

"The household consisted of the missionary and his wife and a young lady who was assisting them; three or four immaculate Mohammedan servants, at wages of from one to two dollars a month; a horse and buggy; a chapel; and within the walls of the compound, some ranges of neat buildings for the accommodation of the native children who were supported and instructed by the mission. The family sat down thrice a day to a wholesome but Spartan meal. The husband worked with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child's, and innocent as a child, yet wise and steadfast in all that touched her work, labored as untiringly and selflessly as her husband; and so did the other angel in the house. There were, perhaps, a hundred native children, either orphaned or deserted, who had begun to get fesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new living God who loves children, meeting mourning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with His creatures, told by native Christian teachers and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean and orderly rooms, and to be fed abundantly and regularly, and to be treated with steady, intelligent and unselfish affection. These children would have died of the famine had not the mission found and saved them. Many of them,

in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions; but they would be happy while they did live, and have an opportunity of discovering that there is a Divine Spirit outside of cobble-stones and brass monkeys. But though the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. But one must live with the missionaries of India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.' Some wore European dress; others did not. Their aspect was gentle, sincere and modest.

### THE HOME OF A CONVERTED HEATHEN

"In the torrid morning we went by rail to a village a few miles distant. At the station we were met by a smiling, clean, likeable native, about five and thirty years of age, who at once entered into earnest talk with the missionary. He was the local Christian preacher, having occupied that position for several years. As he talked, I scrutinized him soundly for symptoms of humbug, but detected none. The missionary was receiving his report of the condition of things in the village. A number of villages, in a district covering a hundred or more square miles, are under the missionary's care; and he makes the round of them as often as possible, say, every fortnight. In this village the famine was sore. Many of the inhabitants were either dead or had wandered off, perhaps to the nearest works, perhaps to die in the jungle. Of those who remained, the majority were of the more prosperous class, and had still contrived to hold out; but there was a residue in terrible destitution; and it was on these that the care of the native missionary, acting under the direction of his superior, was expended. The order was that every person found starving should be brought to the native missionary's house, fed and ministered to, and told to come at least twice a day. Money or grain was supplied to native missionaries by the superior (my friend), and they made their accounting to him for it when he visited them. It was easy to see that the white man and the brown were on terms of complete mutual confidence and respect.

"Ten minutes' walk brought us to the native's house—it was rather a somewhat extended hut. In front was a little yard, with a slight fence separating it from the dusty highway. The porch of the hut—a structure of bamboo poles, covered with palm leaves—gave it a little breadth of shadow in front; within, the rooms were dark, but clean. Cleanliness is one of the distinguishing marks of the homes of native Christians in India.

### WHAT CHRISTIANITY DOES FOR WOMEN

"There were some half-naked figures squatting on the hard, smooth earth of the yard in front of the porch. Two or three women—the wife of the preacher and others—appeared from the hut and brought us chairs, and we sat down in the shadow and wiped the sweat from our faces. We stayed there nearly an hour. During that time other figures dragged themselves in out of the road and squatted down before us with the rest. Altogether there were about fifteen persons, besides ourselves and the preacher's family.

"The missionary carried on conversations, first with one, then with another, translating to me as he went along what was said. Occasionally the native preacher would say something. The women were modestly silent, unless when questioned directly. They were very gentle and happy-looking women; the expression in their faces was quite different from that of the pagan women. Their eyes met my eyes with a soft, trustful, guileless look. I felt respect and tenderness for them. They were dressed in flowing garments of dull, harmonious Eastern hues, draped round the body and drawn over the head. \* \* \*

"Before we left, the missionary, looking gravely and kindly upon his audience, said a few words to them, telling them who Christ was,

and what he had done, and then he prayed. It was very primitive and simple—the elements of what good a Christian may do to others. The native Christians joined devoutly and affectionately—I cannot find a fitter word—in the prayer. Then we returned to the railway station and took the train again.”



## Religious Beliefs of the Dwarfs

MR. OSCAR ROBERTS, WEST AFRICA

These people seem to have a universal belief in a Supreme Being. They think of him as being good and kind, but that he has left them at the mercy of many evil spirits. This Good Being will not hurt them but they try to win the favor of the evil ones by offerings and prayers. The Mabeyas and Dwarfs seem to believe that the spirits of the dead are to be feared, or their favor granted. The father of one of my men died, and while he was away, some other men took up the skull and put it in the ground under a short section of a hollow tree, a small image of a man sitting being placed on top of

## MALICIOUS IGNORANCE.

IGNORANCE which is voluntary is culpable under all systems of ethics, Protestant, Catholic or pagan. It is criminal when it is the excuse for malicious statements. And yet we suppose that malicious ignorance is slightly less criminal than malicious knowledge. We trust that it is nothing worse than malicious ignorance which inspires what *The Catholic Standard* frequently has to say about Protestant missions. The last issue of that paper says:

"There is a universal acknowledgment among all Protestants, except some of the missionaries themselves, that these missions have proved a failure."

This assertion is utterly, grossly and palpably untrue. *The Catholic Standard* continues:

"To be more specific, there are the missions to foreign parts carried on by American Presbyterians. They have failed to convert any appreciable number of the heathen, or, as the matter is put in business-like form, to 'pay expenses.'"

That is another palpably and grossly untrue assertion, impossible to be justified by figures.

*The Catholic Standard* quotes from the New York *Sun* a letter making charges of loss of faith against missionaries by a "prominent Presbyterian minister," "the Rev. Dr. Blagden," of Boston, which, it thinks, explains this failure of Presbyterian missions. This illustrates the credulity of malicious ignorance. This "Rev. Dr. Blagden" is not a prominent Presbyterian minister, is not a Presbyterian minister, and we greatly doubt if he is a minister of any Protestant denomination. He certainly is not Presbyterian, Congregational, Episcopal, Methodist or Baptist. His letter to *The Sun* was evidently published because of its amusing, not to say crazy, extravagance; but it deceived our Philadelphia contemporary, who was so willing to be deceived. Mr. Blagden is noted, so far as he is known at all, for his irresponsible letters and leaflets on religious subjects, plentifully sprinkled with italics and capitals. He has won an unusual success in being taken seriously for once.

We quote again from the *Standard*:

"For one hundred and fifty years European travelers in heathen lands have been denouncing the Protestant missions as failures."

This, again, is untrue; for Protestant missions to heathen lands are only about a hundred years old, and the first American foreign missionary society was organized in 1810. Catholics (not American Catholics) here have the advantage of Protestants.

Here is another of *The Catholic Standard's* statements in the same editorial:

"The new Protestant missionary also goes with the book; but he does not believe in it, or he believes in it but vaguely, and with many reservations. Of course he makes no sincere converts; but neither did his predecessor. According to all the travelers, he likes his personal comfort and his wife and children more than the heathen, and usually he grows rich in his work."

This, again, is all utterly untrue, and it taxes our charity to give for it the meager excuse of ignorance, the malice is so patent.

Once more:

"There is only one reason for the failure of the Protestant missions: they have undertaken to do with merely natural means the supernatural work of spreading the Gospel of Christ."

This, again, is wholly untrue. They do not undertake to use merely natural means, but they depend just as much on divine aid as does the Roman Catholic Church.

Here is a similar utterance from the New York *Evening Post*, a paper which has meager information about foreign missions, however much it may know about Tammany and the tariff:

...the only part of the world in which missions have anything to show at all worthy of the labor and money expended in their work is Turkey in Europe and Asia, where they have had to deal with populations already Christian,

but in a low state of civilization. Their labors among the Mussulmans, Chinese, and Hindus have been lamentably unfruitful."

What would our critic have? Does he expect us to convert the world in a generation? It is but a century since our belated English-speaking people have begun the task in India, where a million converts are already recorded, and the number increasing by half every ten years, with a general system of Government education, the fruit of the example of mission schools, such that an English Governor said that if missions had not been started, it would be the duty of the Government to start them. It was missions in Japan, begun some thirty years ago, that introduced modern civilization and recreated the Empire, and put a dozen Protestant Christians into the first Japanese Parliament. There are tens of thousands of native converts in China, and hospitals and schools in multitudes; and China has only lately been open to the world. Perhaps our critic has never been informed whether missions did anything to open Africa; perhaps does not know that trade has less enterprise than missions, and only follows meekly in the footsteps of the missionary, who is the first to risk the African or the Papuan cannibal. We have here, however, not so much a case of malicious, as of supercilious ignorance.

Excerpted. June 26, 89

## IMPORTANT TESTIMONY--GUATEMALA MISSION.

By Rev. Ed. M. Haymaker.

Within the last year our mission has established regular services in the city of Quezaltenango, the second city of the republic in size and importance. Many of the inhabitants of that city are well acquainted with our work. They have been present at our services; they have encountered our tracts among the people, and have read them; they knew thoroughly the condition and circumstances of their people; they know from generations of experience the impotence of the Roman Catholic Church as it is here for anything good; they understand the hopeless degradation and pitiable spiritual condition of the country; they are personally acquainted with our missionaries and native workers and with many of our converts. In a word, they know and value our work, its object, difficulties, its present successes and probabilities of immense future success, not from what some irresponsible person has told them, but from what they do see and know.

The people of whom I write have no religious prejudice or bias in our favor. They are either Roman Catholics and consequently directly opposed to us religiously, or they are free thinkers, and frankly tell us they do not believe in religion. In either case the probability is strong that they would see nothing good in our work.

Not less than fifty of the free thinkers (the number could have been quadrupled) signed a petition at the beginning of the year '85, in which we were requested to begin regular services in Quezaltenango. They constantly affirm that while they personally do not believe in any religion, yet they now recognize in our Church the remedy for the evil that

### Foreign Missions.

TO THE EDITOR OF THE EVENING POST:

SIR: Several months ago a correspondent of *The Evening Post* wrote from Boston or Andover or somewhere there, telling of a gentle wave of enthusiasm upon the subject of foreign missions that was spreading over the whole country and leading hundreds of young men to dedicate their lives to this calling.

Having lived for eight years among "the heathen," in countries to which we American Protestants send every year loads of missionaries and piles of money, I was tempted at the time to tell a little of what I knew from direct observations about the business, but refrained, partly on account of the incredulity and borror with which my statements on this subject have been received by people interested in foreign missions, who, one would think, would like to know the unbiased truth about them. An editorial in *Puck* of September 10, however, gives me courage to say a word in corroboration of what is there so truthfully and so well put.

As a sort of personal disclaimer, I ought to say at the outset that my observations were carried on in a very sympathetic mood towards the cause. When in college I fully expected to be a foreign missionary myself, and though the idea was finally abandoned, I never lost interest in it, and when I went abroad I was naturally eager to compare my ideals as a student with what I saw on the ground among the heathen and the missionaries. For a long while I suspended judgment, although each suspension was not warranted by any of the evidence collected. After a few years of wide observation I came to the following conclusions:

(1) Though the foreign missionaries are generally a well-intentioned people, they seem to lack the elements of common sense. This is, however, simply because they persistently refuse to use their wits in a rational way, as they would upon any other subject than that upon which they think themselves enlightened of heaven.

(2) Foreign missionaries are not so much interested in improving the morals of the people as they are in proselytizing. They are doubtless ignorant of this fact, and, of course, they will resent it as false. But here is a case: One of the countries I lived in was Roman Catholic, but the priesthood there is, as a rule, about everything that a priesthood is supposed not to be. The result is that morals are at a very low ebb. To abandon Roman Catholicism in that country is to abandon all ambition—social, political, financial, or what not—to lose caste on all sides, and to become practically ostracized. So no one of standing will entertain for a moment the idea of abandoning his religion. Now, nothing is plainer than that elevating the moral tone of that country through any religious organization, must be done by Roman Catholics, and if by Protestants insist on sending them Methodist and Baptist and Presbyterian preachers instead of good priests, it is because we are more interested in our little "isms" than we are in Christianity or morals.

(3) As for foreign missionaries accomplishing anything worth mentioning, the large sums of money annually spent by them directly and indirectly might just as well be dumped into the middle of the Atlantic Ocean. In most countries they have no influence whatever with those who make the laws and outcome and shape the thoughts and destinies of the people, while their calling itself is a standing insult to the very ones they seek to influence. They begin, precisely as *Puck* points out, to wash the stairs from the bottom. They would as well try to introduce a new fashion in ladies' dresses by having it worn in

the slums of our large cities or by the poor of our little provincial towns. And even the good innocently believed (by the missionaries, and those who support them) to be accomplished, is of extremely doubtful utility.

The sensational reports sent in from year to year are chiefly worked up from the flimsiest kind of hearsay, while the converts are mainly or wholly shrewd fellows who have an eye for business, and who think no more of being "converted" for the sake of adding a little to their income than they do of bamboozling the missionary in some other way for the same purpose.

Having noticed in the case of one church that I was pretty well acquainted with, that nearly every one of the members was in the employ of the mission in one way or another, I ventured to ask the missionary in charge if he would like the suggestion of an unprofessional missionary as to how he could increase his membership. He asked for the suggestion with a brightening countenance. It was this: "Hire more cooks, more washerwomen, more nurses, more clerks, more janitors, more colporteurs, more printers, and more gardeners, and you can get them." He shook his head sadly and said: "Unfortunately, we find that to be the case." I doubt if ever having admitted as much to those who sent him there, and who keep him supplied with money.

(4) The greatest missionary on earth is legitimate commerce. The civilization (both as to quality and quantity) that self-respecting and reputable merchants have carried into heathen lands and that carried by missionaries are not to be mentioned in the same breath. Under this head is the American school-teacher, who is rapidly coming to be a power for civilization abroad as well as at home. That power, however, is inversely proportional to his sectarian enthusiasm. So long as he keeps his relations on a business basis, he does excellent work.

Mingled with the desire of an enthusiastic young theological student to be a foreign missionary is the idea that he is to stand in the very front ranks of the battle against sin; that there one meets the very devil himself, while he who stays at home refuses to join in this war. The very reverse is nearer the truth. Foreign missionaries are in reality shirking the real issues between good and evil where they might have a reasonable amount of influence, but instead of facing their duties at home they go abroad in search of martyrdom, where they have less influence in moulding the future of humanity than the very scullions on board the steamers that carry them out of New York harbor.

AN UNCOMMERCIAL TRAVELLER.

SEPTEMBER 23.

are ruining their country. One of these free thinkers became so interested that he has given us the use for a year of a furnished room that rents for \$30 a month, thus contributing in the aggregate \$300 to our mission. Others have risked social ostracism and political disfavor to support the movement. An editor of the principal and oldest daily paper of the city has repeatedly published favorable notices of our work gratis, and at

the risk of losing subscribers among those fanatically inclined.

When we began to raise funds for the purchase of a lot and construction of a church, among other responses was that of marked interest and encouragement by one of the principal Roman Catholic residents of the city, and a contribution of \$100. Another man who is nominally still a Roman Catholic, but who knows the mission thoroughly, and who sent his children to our school and who was President of the Republic for a term, and therefore is not probably very gullible, spoke very favorably of our work, and showed by a bank bill for \$100 that he meant what he said. Another, a staunch Roman Catholic, the only son in a family that is the mainstay of Roman Catholicism in Quezaltenango, welcomed us enthusiastically, remarking: "You know I am a good Catholic, but I want to see your church started here, for our city needs it badly." These were not mere words, for he backed up his statement with a subscription for \$500 to the lot and church. Another, a shrewd business man, a Jew by birth and religion, came to see what we were doing at our church, and gave \$50 to help establish it in that city.

Please note that this interest, backing, and heavy contributing has been done by clear-headed men—the principal business men of the city, intelligent men who have many of them travelled in Europe and the States and speak several languages fluently, men who know what they are about and would not risk their popularity or contribute a cent without knowing why. Note also that they are men who have lived with the mission for years, and know it. Also note that these things are not something that somebody said casually to somebody else once, but straight, palpable facts that took place in Quezaltenango in 1895, and that the petition and subscription list exist here, and the money is in the bank and the petitioners and subscribers are alive and we can introduce them to any traveller or reporter who cares to investigate.

Our mission here, like all others, sometimes has its visitation of butterfly travellers or reporters, who in their short, nervous stay go to the bull fight and one or two other similar features of the city, and thus get filled up with interesting mission news from "reliable sources," and then, without ever having been near the mission or the missionaries, proceed to orally inform the American public that there is nothing much in Foreign Missions. We prefer to justify our work by people who know, and not prejudiced people, either.

Foreign Missions—The Other Side.

TO THE EDITOR OF THE EVENING POST:
SIR: The long letter from "An Uncommercial Traveller" which appeared in your Saturday's paper has—it may be deliberately—an irritating quality which will doubtless call forth reply and controversy. The anonymous writer criticises foreign missionaries in a very familiar strain, but with a certain freshness of style and point of view which gives the letter some novelty.

His criticism has this timely importance, that, as he notices to be the case, an extraordinary impulse is showing itself just now among the various sects of Christendom to send missionaries to heathen lands. If this be a force or worse, the folly should be exposed before it gains further strength.

The force of the critic's statements and conclusion lies mainly in the fact that, in earlier years, he intended to be a foreign missionary, that he looked on their work sympathetically for years, and that it was a practical experience of eight years in actual contact with foreign-missionary work that changed his views and brought him to regard all such work as futile, if not harmful.

So far as this controversy rests on testimony, I venture to offer mine on the opposite side of the case. I have had occasion to see much of the practical routine life and religious work of Protestant missionaries in Mexico, Ceylon, China, and Japan, particularly in the last-named Empire, where I lived two years; and, in a word, my own conviction, based on my own observation and studies, is that the Protestant missionary in a heathen land is a bright and wholesome oasis. I never could see an essential difference between the Christian minister at work in his calling at home and abroad, and I have generally found that the critics who are hostile to the missionary are those who entertain a contemptuous opinion of clergyman and of church-worship in New York, or Hoboken, or Rochester, or anywhere else.

In this connection I wish to say that whenever I have heard a man who has lived in heathen lands decry missionaries, I always try to learn whether or no the critic, while sojourning in the ends of the earth, lived a life which the teachings and example of missionaries reproved. I don't touch on this to impugn the character of your anonymous correspondent, nor in any sneering vein, but from an obvious and rational standard of criticism. I found few men of high and pure morality, living in heathen lands, who belittled missionaries; but I found many of low and impure lives who sneered at them and their work at every opportunity.

One more item of testimony, and I leave the box. My own experience is to the effect that your correspondent has gravely in error in his statement that missionaries have little or no influence on the larger concerns of the people they work among, such as the shaping of laws, institutions, and manners. To refute this claim in detail would require a volume, not a column, and I will only cite one or two names, which of themselves mean volumes in any tolerably intelligent student of human progress—such a name, for example, as that of Dr. Verbeek of Tokio. I am sure that it would be easy to obtain evidence from every source, native as well as foreign, diplomatic, commercial, and social as well as religious, that this wise and true friend of Japan has been of immense value to her in many serious emergencies, has been often consulted in crises of national life

by the leading spirits of the nation, and thus exerted an enormous influence on the character and destiny of that empire.

HENRY R. ELLIOT.

New York, October 4.

[We should not print any communication from an "anonymous writer."—ED. EVENING POST.]

TO THE EDITOR OF THE EVENING POST:

SIR: I trust you will allow a word in answer to the letter of "Uncommercial Traveller" in your Saturday paper on the subject of Foreign Missions.

It is certainly fitting sarcasm that he should choose the name he has under which to write, for a more uncommercial document I has never been my lot to read. It is written in that friendly guise which is so thin a veneer as to deceive no one. I have travelled somewhat, as well as my uncommercial friend. Strange, is it not, how differently men look at things?

His first observation is such a brilliant one that the reader is almost too much bewildered by the glare to take a proper sight at the rest. Think of a man of parts classifying all missionaries as without common sense. Think of Duff and Williams and Edkin and Martin and Heppner and Judson and Griffith Johns and Livingston and Burns—scholars all, and some of them brilliant statesmen. Hosts of others could mention, men whose names are enrolled in the learned societies of the great nations, not only because of their learning, but in recognition of their labors for civilization. I trust your readers will be gentle in their thoughts, and pity the pitiful ignorance which would mislead unthinking ones.

His second observation is weakness personified. He travelled in a Roman Catholic country, where the priests he observed were everything that priests should not be, and the people worse. Immorality was rampant. N. I hear this Daniel: "Now, nothing is plainer than that elevating the moral tone of that country through any religious organization must be done by Roman Catholics." Put those brilliant observations together, as our uncommercial traveller does, and know why he signs himself "uncommercial."

His third observation, "As for foreign missionaries accomplishing anything, why, the money spent by them might just as well be dumped into the sea," I will answer by a quotation which any man can verify for himself, and from a source once bitterly hostile to foreign missions. I quote from the Blue Book of the Indian Government:

No statistics can give a fair view of all that missionaries have done. Their distinctive teaching, now supplied to the country for many years, have powerfully affected the entire population. The moral tone of their teachings is recognized and fully appreciated by multitudes who do not follow them as converts. Usually a higher standard of moral conduct is recognized as familiar to the people. The ancient systems are no longer defended as they once were, nor are the great festivals attended as once they were.

This view of the general influence of the teachings of missionaries and of the greatness of the revolution which it is silently producing is not taken by missionaries alone. It has been accepted by many distinguished residents of India and by experienced officers of the Government, and has been most emphatically endorsed by the Bishop authorities.

Without pronouncing upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by those 600 missionaries whose blameless example and self-sacrificing labors are infusing more vigor into the stunted life of the great populations placed under English rule, preparing them to be in every way better men and better citizens of the great Empire of which they form a part.

I could multiply testimony much stronger than the above.

Our uncommercial traveller is truly a keen

observer and has overprofited by his travels. He proceeds: "The greatest missionary on earth is legitimate commerce." I will not pit my own observation, although it is travelled, and excooly contrary to our once embryonic missionary, but I quote from a public document written by Lord Lawrence, one of England's greatest soldiers:

"I believe, notwithstanding all the English people have done to benefit India, the missionaries have done more than all other agencies combined." Sir Bartie Frere, Governor of Bombay, wrote in his report as follows: "I speak simply as a matter of experience and observation, just as a Roman Prefect might have reported to Trajan or Antonine and say, whatever may be said to the contrary, that the teachings of Christianity by the missionaries among the 100 millions of civilized and industrious Hindus and Mohammedans of India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything our forefathers have ever witnessed." But of course such men were neither travelled, nor were they observers, like our uncommercial traveller.

I only notice one thing more; namely, the little tableau from real missionary life. He mentions (without locating it) one mission he is well acquainted with, the converts of which (every one) were employed by the mission. In his friendly sympathy he says he suggested a method of increasing converts, viz, by the missionary employing more cooks, etc. Notice what follows: "The missionary shook his head sadly and said, 'Unfortunately we find that to be the case.'" I venture to stamp that tale as being without even a vestige of reality. His whole letter makes missionaries out to be a lot of scoundrels, and yet here he makes the missionary a simple idiot and himself anything but a gentleman. I challenge him to name that mission. I know enough of missions to stake my life that nothing of the nature of that little tableau ever had an existence.

Surely I am correct in hoping that The Evening Post will repudiate any sympathy with such language as is used when its correspondent says as his last fling, "Missionaries go abroad, where they have less influence in moulding the future of humanity than the very scoundrels on board the steamers that carry them out of New York harbor." What are we to think of the Church in Christian lands which will send such knaves as missionaries to demoralize the heathen? One feels such things to be beneath notice, and yet, when such appear in a respectable journal without comment, thousands of readers are influenced who have no way of knowing the facts of the case.

I hope, therefore, you will do the fair thing by publishing this reply.

KENNETH F. JUNOR,

A Commercial Traveller.

New York, October 3.

TO THE EDITOR OF THE EVENING POST:

SIR: I read with astonishment the letter on this subject in your paper of October 3, signed "An Uncommercial Traveller." I have had long opportunity for viewing foreign mission fields, especially in the Roman Catholic countries of this hemisphere, and I beg leave to take direct issue with your correspondent.

(1.) It seems not to need his assertion that missionaries are "well intending." The aim of those who leave "houses and lands" for the sake of others cannot be questioned. He admits that they have will, but says they refuse to do them in a rational way; but they are occupied with the interests of those who have

## THE MADRAS CENSUS OF 1891.

BY THE REV. J. S. CHANDLER,  
Missionary of the American Board.

had years of experience in the mission board, and my own observation fails completely to justify this statement. I have seen many evidences of sound good sense and ability among the missionaries in South America and Mexico; in fact, a knowledge of affairs that would have made them successful in mercantile pursuits if they had turned the same ability into these channels.

(2) The remarks about proselyting seem to me to display an utter lack of comprehension of the subject. Those laboring for the truth can scarcely be expected to renounce their tenets and adopt Roman Catholicism, because it would be more popular. They need to show that it is not works, but faith that can raise those groping in darkness—not a trust in rites and ceremonies, but simple and consistent living that makes strong believers.

(3) Strange and blind must have been the power of observation to have enabled him to advance conclusions three. If our missionary family have been sent to the countries where, as your writer says, the "priesthood are all that they are supposed not to be," and have there set an example of virtuous wedlock, I say that their labors have not been vain; and yet he thinks that the large sums of money "might as well have been dumped into the middle of the ocean." Gaining an influence on the law-makers seems a hard thing in any country, but finally a "little leaven leaveneth the whole lump"; and the missionaries are making their influence felt. I have seen churches in Mexico, in Colombia, and in Peru make the power of their lives felt in places where they have passed through persecution and loss of property, to worship as they have been led to think right. Whom does the writer employ for moral or peon in Spanish America, or indeed in any country, one who believes and trusts in him or an enemy? It is only natural that missionaries should have converts about them, who generally receive lower wages than the same service commands among others of the country. Too often is it the case that meagre incomes leave the wife of the missionary to do most of her own drudgery.

(4) Now as to the "legitimate commerce," which is to "missionize" the world—would that the United States favored commerce more, and had sent out more reputable merchants—would that commercial representatives of so-called Christian countries, indeed, carried the Gospel with them! Can your correspondent speak without a blush of the prevailing foreign mercantile practices? I, too, have spent some eight years away from the United States, during which time have seen this flouted foreign commerce vying with native merchants in corrupting the custom-house officials; seen fabricated liquors fraudulently sold; seen cheap goods with false American trade-marks; seen the ignorant Indians deluded by bad rum, in order to swindle them in trade; seen hostile savages supplied with firearms. I have seen chinking-boxes to polish off traces of gold dust from foreign gold coin before it is put in circulation; placer gold dust melted with copper to increase the weight; in fact, many kinds of deceit practised, but little that is elevating or good done by foreign merchants. It is a well-known fact that large firms in England are engaged in the manufacture of idols, which are sent out to the heathen.

Volumes could be written of the noble, self-sacrificing lives of foreign missionaries, and of the good they have done, a little of which I have been privileged to see in my travels.

ANOTHER UNCOMMERCIAL TRAVELLER.

New York, October 4.

THE Madras Presidency covers an area of 141,189 square miles, and contains a population of 35,639,440. This gives 231 souls to the square mile. The people live in 57,079 towns and villages, with an average of 616 in each; but the average of the towns is 13,867, and of the villages 567. This confirms another statement of the census—viz: that 9.56 per cent. of the population is urban, and 90.44 per cent. rural; 81.72 per cent. live in thatched houses.

The number of Hindus is 31,938,245. They are divided up into about 100 castes, with many more subdivisions, of which 1,121,110 are Brahmins and 2,659,469 Pariahs, The Mussulmans number 2,250,386, and the Christians 865,528. Of the latter two-thirds are Roman Catholics. Every square mile contains, on the average, 232 persons, of whom 230 are Hindus, 16 Mussulmans, and 6 Christians.

Since 1881 the Hindus have increased by 4,288,094, or 15.22 per cent.; the Mussulmans by 333,234, or 17.38 per cent., and the Christians by 165,848, or 23.70 per cent. Of the Christians, the Roman Catholics have increased only 12.19 per cent., while the increase of the Protestants has been 34.36 per cent. While, therefore, it is encouraging that Protestants have increased faster than any other section of the

community, and more than twice as fast as the Hindus, the tremendous fact still remains that the mere increment added to the Hindu population is nearly five times the whole Christian population.

The mean age of married men is 39.06 years, of married women 28.97 years. The average age of marriage for men is 11.30 years, for women (girls, rather), 7.74. The average difference of age between husband and wife is 10 years, and 4 per cent. of the men have more than one wife. Out of every 10,000 children under 15 years of age, 134 males and 1,005 females are married or widowed. Contrast this state of things with Great Britain, Germany and France, where all that class are unmarried.

One in 4,635 is insane, and 1 in 1,320 a deaf mute. The number of these two classes is less among the Tamils than among the other races of the Presidency. One in 978 is blind, the Brahmins having the most and the Eurasians the fewest. One in 2,828 is a leper, the Christians having the most and the Mussulmans the fewest, and males being more numerous than females among them. Thirty unfortunate individuals can neither see, hear nor speak.

Of the entire population 92.13 per cent. are illiterate, 85.14 per cent. of the males and 99 per cent. of the females. The percentage of males and females respectively in different classes who are illiterate is as follows:

Eurasians.....	21.36	23.02
Brahmins.....	27.79	96.27
Nayars.....	51.02	87.47
Christians.....	76.24	92.39
Pariahs.....	97.25	99.84
Mussulmans.....	98.86	99.99

In 74 out of 94 leeding castes more than 99 per cent. of the females are illiterate. In this comparison the Protestant Christians suffer from being classed with Roman Catholics, who do comparatively little for the education of women and girls, whereas among the women connected with the Madras Mission of the American Board (and that mission contains the large majority of Protestants in the district of Madras) only 75.95 per cent. are illiterate.

Twenty-eight Indian and 33 other languages, with 22 more dialects are spoken in the Presidency. Of these languages 11 are Dravidian, and are spoken by 92.44 per cent. of the population. Of the remaining languages the Aryan are spoken by 7.18 per cent., the Kolarian by 0.37 per cent., and all others by only 0.01 per cent.

The agricultural population numbers 20,955,023, while 40 per cent. are dependent on religious offices. Ten thousand and sixty-eight are exorcists, hail-averters and amuletiers. The beggars number 276,235, largely females; 29,626 are females of disreputable livelihood, mostly prostitutes.

These facts must be considered in thinking of mission work in this land.

Madras.

Post Apr 30, 1900

THE SPIRIT OF MISSIONS.

The great missionary council now drawing to its close in this city has been altogether successful and inspiring. It was a fine conception to gather from all parts of the earth these men who have devoted their lives to rescuing their fellow-creatures from sin and suffering, and to call on the religious people of the country to join in celebrating the extension of the gospel of Christ. These heroes of Christianity have shed no man's blood; yet many of them have exposed themselves to greater dangers than those which soldiers encounter. They have been in journeyings often, they have been in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness; in labor and travail, in fastings often, in cold and nakedness. There has been the strenuous life in a far nobler sense than that in which the term is applied to the warrior's career. Bravery is the virtue of the soldier; but it can only be displayed in slaughtering those who resist him. The Christian missionary must be even braver; for he may not resist those who would slaughter him.

There have been military conversions, so to speak, in the past. The cross has been thrust upon pagan tribes at the point of the sword, and rulers like Clovis have ordered their subjects to become Christians, as they ordered them to take up arms. It may be doubted if such conversions ever helped the cause of Christianity. They were so hostile to the spirit of Christ's teaching as to react on the church, and corrupt its whole administration. Probably the demoralization of religion in Catholic countries like France and Spain might be traced back to the days of compulsory conversion. The rulers of the church arrogated to themselves an unchristian power, and in asserting their temporal authority they lost their spiritual influence. The essence of the religion of Christ is a "sweet reasonableness." There is, on the one hand, a passionate conviction of the importance of salvation to every human soul; but there is, on the other hand, the restraining principle that salvation must come from the voluntary act of the sinner. He may be reasoned with and pleaded with; he may even be worn out with listening to entreaties; but he must not be coerced.

Hence we have those magnificent records of missionaries who have suffered even unto death, like Stephen, and who have prayed that their assailants might be forgiven, as not knowing what they did. These scenes are among the most glorious in the history of missions, and their influence has been beyond all calculation. There have been found tribes whose disposition was apparently cruel and savage by nature. Travellers have reported them to be devoid of the instincts of humanity, and incapable of appreciating kindness. The religion of Christ admits the existence of no suc-

tribes, and Christian missionaries have sought for them in vain. Suspicion exists—contact with white sailors was enough to create that. Hostility to foreigners prevails; that has been the product of a bloody evolution, and is so deeply ingrained in humanity as to affect the legislation and the customs of the most advanced nations. But we have yet to learn of any tribe or race where Christian missionaries have not won appreciation, honor, and affection, so soon as they had opportunity to reveal their purposes. There have been wolves in sheep's clothing. There have been missionaries who failed to act as Christians should. There have been many who meant well, but were woefully lacking in discretion. But never, in any quarter of the globe, have Christian missionaries faithfully carried out the teachings of their Master without winning a glorious triumph. It could not be otherwise, for these teachings are based on those deep, underlying principles of human nature which can never be altered. The display of pity, of sympathy, of mercy, of gentleness, and patience, and forbearance; the suppression of covetousness and anger, and revenge—no heart is so hard as not to be melted before them. And so, strangely enough, it is the meek who shall finally inherit the earth.

It is impossible not to hope that this great meeting, with the stimulus which it has given to the spirit of missions, may in some way bring about an improvement of the relations between our Government and the wretched inhabitants of the Philippine Islands. Dismissing all political and partisan considerations, it must be admitted by all Christian people that these relations are deplorable. It is two years since we overthrew the Spanish power, and they have been years of warfare and ever-deepening hatred. We are now getting reports almost daily of the slaughter of dozens and even hundreds of the natives by our troops. Is it in accordance with the principles of Christianity that this should go on, or does that religion owe any of its triumphs to such displays of superior force? We cannot but recall the words of the good John Robinson when he heard that the New England pilgrims had shed Indian blood—"Would that ye had converted some before ye had killed any." Is there not danger that before long we shall hear it said that the only good Filipino is a dead Filipino?

Almost as much as this has been already said by the correspondent of the Outlook in Manila. He writes that every Filipino is at heart an "insurrecto," and that this is due to the clemency with which they have been treated. Clemency, he says, may answer with people having hearts and consciences, "but to treat a Filipino in this way is worse than folly." Are the good people who have been listening to the stories of the Christian missions willing to admit that this is true? May we not hope that they will, with faith revived, insist that the spirit of missions shall extend to those helpless peoples whom our soldiers are killing, and that a policy of peace and mercy and sympathy shall henceforth be

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THE BIBLE IN FOREIGN MISSIONS.

The friendly passage-at-arms between Bishop Thoburn and the Rev. Dr. A. T. Pierson yesterday at the Ecumenical Conference was suggestive of a large question. The bishop has had a very extensive experience in missionary work, especially in India, and his declaration that perhaps too much time had been devoted to the Bible, with the implied inference that too little time had been devoted to the founder of Christianity as the central figure and inspiration of missions, brought in the question of the higher criticism by a side door. It would be premature to interpret the bishop's remark as an avowal of his own adherence to the liberal school in biblical interpretation, but the emphatic manner in which Dr. Pierson challenged even the suggestion of such interpretation found warm, though not unalloyed, support. There is not the slightest doubt that opinion in the conference is divided on that question, and that whether further discussion emphasizes that division or not the difficulty attending it will not be down. The point that most concerns the conference is the effect of such division upon missionary practice. Is it likely that differences of opinion among Protestant biblical scholars will weaken the efficiency of the Bible as a missionary weapon?

It is significant that the last thirty years, which have witnessed the sharpest controversy over the authority and claims of the Bible, should have witnessed also the greatest progress in missionary work during the century.

Much encouragement may be drawn from that, and it is doubtful whether any more disconcerting tendencies of opinion are operative now than there have been during the recent past. Besides, eminent missionaries themselves have told us of the difficulty which confronts them on account of the differences in rank, education and character among the peoples to whom their message is brought. It is too often forgotten that the missionary to India or Japan, for example, needs a far higher intellectual equipment than one sent among savage races. It is worth noticing the distinction, because room for the broadest scholarship in missionary preparation anticipates a difficulty sometimes belittled by missionary zeal, the difficulty of meeting a cultured opponent who opposes your anxiety for his welfare by a critical analysis of the whole Christian theological system. It may be that Bishop Thoburn has been convinced once for all of the futility of too strict views on Bible infallibility, by intellectual contact with cultured Hindus. More than one missionary



was referred from the fact of the firm conviction that in the conflict for Christian supremacy eastern thought was meeting the west with some of the latter's own weapons. It is one thing to make converts among the mass of those to whom missionaries go; it is another thing to meet and refute their religious leaders and the controlling castes. The strategy of theological argument is needed as urgently for the educated heathen as a disinterested purpose is needed for the many with whom intellectual objections count for nothing.

It would seem, then, that there are two sides of the question of an infallible Bible in foreign missions. If recognition of that obtains among leading workers at this conference, it may do more to help them than hinder missionary work in its varied requirements. For from this conference great practical activities will receive a new impulse, and the doctrine that embodies them needs to be progressive.

The same speaker said very calmly and very truly that the great danger now before missionary enterprise is "the new and appalling danger" of "the growing tendency to agnosticism;" and a missionary to Japan repeated the warning so far as that country particularly is concerned, saying that the tendency of the educated people there is toward agnosticism and scepticism, and that the impression prevails among them, as it does among others of the educated Orientals, that Occidental civilization is of a like tendency. Nor can it be denied that there is justification for the feeling. Of the 421 translations of the Bible which have been made, 143 are into Asiatic languages. The Bible is "God's greatest missionary," said one of the missionaries home from the East; and he further described it as "His infallible missionary, unwearied, impervious to danger or disease, unerring." When, therefore, Christian scholarship proceeds to declare that the Scriptures are full of errors, what becomes of the power of this greatest of missionaries? For, it must be remembered, the knowledge of this criticism already extends throughout instructed "heathendom." "How can you ask us to give up our own religion and substitute yours," the Buddhist or Mohammedan may well ask, "when even in Christendom itself the Divine authority for your religion is denied by your scholars?" Accordingly, the most dangerous opponent against which the missionary movement has now to contend is assailing it from behind, in this Christian assault on the Bible, "God's greatest missionary." The scepticism of Christendom is propagated even faster than its belief and is destroying faith not merely in Christianity but in all religion also.

Meantime the missionaries encounter inevitable prejudice against outsiders, "carpetbaggers," who undertake to upset deeply rooted institutions in countries where they are strangers. Hostility to European civilization, justified frequently by high-handed political and military interference, is also against them. Their habits of life constitute another bar to their progress—for example, their flesh-eating in countries where such food is abhorred. Oftentimes, too, when, through the schools by which to a great extent they seek to propagate Christianity, they teach their pupils our language, they only open up to them the vast agnostic and sceptical literature of the Christendom of this time.

In spreading a tenderer sentiment of humanity and in introducing our methods of healing and medical treatment and in other incidental philanthropic ways, however, they are conferring practical benefits on the people among whom they go which must tend to conciliate the favor of many, in spite of the distrust provoked by European conquests and reasonable fears that nominally Christian civilization is yet to be forced on them violently and their own social and political systems to be completely destroyed. We should feel the same if foreign aggression threatened us. What right have we to complain of the exclusiveness of China when we shut out the Chinaman from our country?

The spectacle of this great gathering in New York in behalf of the Christianization of the vast majority of the world who are of other religions is full of impressiveness, and the more so at this time when the foundation of Christianity is assailed by its own appointed defenders. The missionary movement thus celebrated is the most emphatic expression of absolute faith in the Bible which could be made. If that un-

questioning religious sentiment was changing into intellectual criticism like that of so much of the current theology, the whole movement would at once be brought to a dead stop, for agnosticism is not aggressive. Only when Christians are able to sing  
"Salvation, O Salvation,  
The joyful sound proclaim,"  
with full hearts and burning conviction, can the missionary enterprise make headway.

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### THE NERVE OF MISSIONS.

Rev. Dr. Joseph Cook, in a communication to this morning's New York Tribune, contradicts the assertion alleged to have been made by some of our city newspapers that believers and disbelievers in the doctrine of probation after death are equally acceptable to the American Board as candidates for the position of a missionary. He quotes the declaration of a great theologian, Prof. Park, that shilly-shally or unsound teaching on the doctrine of a judgment to come would cut the nerve of missions. Dr. Cook may not have intended his letter as a criticism or warning in reference to any discussion at the conference, but its publication just as the latter is about to close may be taken by many to mean that the position of the American Board, as outlined in his opinion as well as in the declaration of Prof. Park, ought to be the position of the conference itself. It amounts to the assertion that sound missionary teaching cannot exist without definite belief in the doctrine of probation after death, and that without this there can be no living inspiration in missionary work. Is that a real test of the nerve of missions, and have the proceedings of the conference thrown any light on the question?

The point raised by Dr. Cook seems to emphasize by contrast a very noticeable feature of the conference, namely, the exceedingly strong enthusiasm in every department of the work, an enthusiasm splendidly sustained with little or no doctrinal discussion at all. Evidently the nerve of missions as indicated in this great gathering was not the conscious unity in theological belief that some deem so essential. That does not imply that lack of discussion on such matters, save the criticism of Dr. A. T. Pierson on Bishop Thoburn's utterances, should be taken to indicate the absence of such unity. But there was little disposition to discuss the question, or to find out by a count of votes or any other way just what the dividing lines were with regard to points of theological controversy. It has been a great

### "Salvation, O Salvation!"

As the Secretary of the Church Missionary Society of London remarked at the Missionary Conference on Monday, this present or nineteenth century has been the period to which Protestant missions have chiefly been confined, but a very great part of the progress achieved has been within the last fifty years only. The missionary movement began almost simultaneously among the Protestant Churches and in their conception it became soon of foremost importance. The early missionaries, on their return visits, received an enthusiastic welcome and their reports from lands then strange aroused the passionate religious feeling expressed in the famous missionary hymn:

"Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to men be taught  
The lamp of life deny?  
Salvation, O salvation,  
The joyful sound proclaim,  
Till each remotest nation  
Has learnt Messiah's name!"

The test of the depth and fervor of the religious faith and devotion of a Church was the consuming fire of its missionary zeal. Of the inhabitants of the world, at least two-thirds were men "benighted," and still, in spite of the half century of active and self-sacrificing missionary effort, the ratio remains about the same, or, in round numbers, five hundred millions in Christendom to one thousand millions in "heathendom." By this we do not mean to imply that the work of evangelization has been without fruit, but that great as its numerical results have been, the converts made have not exceeded the natural growth of the population and probably have fallen below it. Actually they have been relatively few. It has seemed and still seems a hopeless task, but as a missionary to India declared last Sunday it is not hopeless to Christian faith, for "nothing is impossible to God."

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practical business conference, appraising the difficulties to be met by a strong faith born of past successes, and evidently not finding that doctrinal points of difference had a discouraging influence on the work of the last quarter of the century. There seems to have been no need to make the theological issue vital; an idea that matters yet unsettled in the very schools of training where future missionaries are now in attendance could not be brought into prominence in a gathering where more sharply defined issues called for immediate dealing with them. The formation of a committee for Indian famine relief was typical of the spirit of the conference in other matters. Conditions in India, Japan, China and other parts of the foreign field are so urgent that missionary work has to assume an intensely practical character. It has to adapt itself to great political affairs, to watch changes in the world's map and make its plans accordingly; and the question of anything like a rigid uniformity in the theological belief behind all this is postponed by the greater need of urgent action.—The faith of the missionary is evidently as strong as ever; but the conditions of a world problem make it less amenable to theological tests.

The controlling motive manifested at the conference seems to be that emphasized by some who call themselves Christian socialists, and who prefer leaving doctrinal differences in abeyance pending measures for the relief of suffering. The nerve

of missions has not seemingly been located in any theological tenet at all; it is rather indicated by full consecration to the sacred objects of the cause. That is abundantly proved by the proceedings of the conference. Never has any similar gathering been more remarkable in that respect. If one were to ask what special evidence there is that the conference will have great results, it might be said in a general way that it is the note of consecration accompanied by the note of practical progress, that the gathering is truly ecumenical, seeing the problem before it in its grand outlines as well as its special difficulties, and alert to provide all it possibly can to meet both the broader and the more instant need.

#### The Ecumenical Conference.

The delegates to this great Conference are a very imposing and impressive body of men and women. They aggregate two thousand or thereabouts; they represent almost every important section of the globe, and there is scarcely one of them who has not been the hero or heroine of some tragic event.

The short respite from onerous duties and grave responsibility which the missionaries are now enjoying is richly deserved. Even the casual observer can read the story of strange experiences in their creased faces. The dangers through which they have passed, the sacrifices they have willingly made, the constant uncertainty in which they live, have rendered them somewhat sombre, less exuberant than most of us who are in middle life, and ploughed lines in their faces which generally come with advanced age only.

Whatever may be our opinion of the value of missionary work, we cannot repress our admiration of the missionary himself. Even though we believe that the enormous sums expended have not been productive of adequate results, we still doff our hats to those who at the call of duty have given up all that they may do the Master's will. If, however, we may judge by the audiences which pack Carnegie Hall at every session, and by the numerous overflow meetings which have become necessary in order to accommodate the people, and by the general interest which this Conference has excited both in this country and in Europe, it is safe to conclude that in the estimation of the majority the task to which our missionaries have set themselves is well worth doing, even at the risks that are daily incurred.

These men and women represent the real religious enthusiasm of the age. In comparison with them the religious life at home is flat, stale and unprofitable. We do whatever it is convenient and easy to do, but nothing else. We are generous and emotional, but the element of self-sacrifice is almost wholly wanting. We prefer the "downy bed of ease," while they do a hard and perilous day's work every day of the year. They leave their homes, surrender all family ties and all earthly ambition, and cheerfully adopt a life which costs them almost everything which most of us hold dear.

It is a mistake to suppose that a missionary's work is wholly theological, or in a technical sense wholly religious. While it is both of these to a certain extent, it is very largely educational and philanthropic. The missionary establishes industrial schools, he deals in school books; he is, perhaps, a physician or a surgeon, in which case he ministers to the bodies of his people as well as to their souls. The institutions which he establishes are an object lesson, proving to the untutored that there is something better and grander in life than they have ever dreamed of. He thus stirs them in an unexpected quarter, rouses their ambition and forces upon them the conviction that the religious truths which can produce such results are worth more than the religion which they have received as an inheritance.

The schools which during the last fifty years have sprung up in India, China and Africa are civilizing agencies, the best contribution of the Occident to the Orient, and we venture the assertion that they exercise

an influence which is uplifting and in every way beneficial. Religion is mingled with education, because religion is also a part of our system, and the two are so intertwined that they cannot be separated; but, although religion is the ultimate end sought, it flows into the hearts of the people through the channel of the schoolhouse and the college as well as the church.

The mission work, therefore, which is being done by the delegates to this Conference and by their conferees in various parts of the globe is of the utmost importance. It is an electric spark, an impulse, a revelation, the most practical thing in the world. It shows what Christianity will do for a man, and then leaves the man to accept it or not. There is no compulsion in it.

But it is attended with danger, because all forms of religion are jealous of each other. Every nation has its fanaticisms, and any encroachment is resented, even when the encroachment is for the purpose of presenting what is better in place of what is good. That is the way of the world, especially of the religious world. When, therefore, a man who has what he believes is best is willing to sacrifice his life in order to persuade others to share it with him he has a claim on our sympathy, our support and our admiration.

The Ecumenical Conference is already a success, and its delegates have the attention of two continents. They will leave pleasant memories behind them and return to their labors encouraged and cheered for the difficult tasks they have yet to perform.

The Ecumenical Conference on Foreign Missions, which formally began in this city to-day and will continue during the week, will be attended by leading representatives, home and foreign, of nearly all the great denominations into which Christendom is divided. In a multitude of such counselors there cannot fail to be wisdom, and consequently the outcome of the conference can scarcely fail to advance the grand cause which enlists its energies. The subject of foreign missions, in all that it implies, will be discussed from manifold practical points of view; carefully prepared reports of what has been accomplished in the different fields will be presented; hard-headed men of affairs will discuss with experienced missionaries the more perplexing phases of the missionary problem, and statistics will be submitted attesting that substantial progress is being made, so that all friends of this most important division of Christian endeavor will feel that they have good reason to "thank God and take courage."

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### FOREIGN MISSIONS.

The great meetings which are being held this week in the interest of foreign missions, meetings participated in by men and women of many lands and of nearly all the denominations into which Christianity is divided, are to be regarded as so many magnificent demonstrations of the transcendent power of faith.

To be sure, the foreign mission work has already been attended with results of far-reaching importance. Missionaries and others familiar with what has been done and with the outlook for the future, instead of being cast down, are distinctly encouraged to persevere. They argue that, all things considered, in view of the well-nigh insurmountable obstacles with which they have had to contend, wonders have been wrought; that a revolution has been started; and well started—one of those fundamental, moral and religious revolutions which cannot go backward and whose going forward means a tremendous growth of the Master's Kingdom.

But in spite of the tangible results to

which the friends of foreign missions can point, it is emphatically true that they as yet may be said to walk by faith and not by sight. Were it not for the fact that their faith is an all-conquering force, it is more than likely that they would long ago have become a prey to discouragement. But from the very inception of their efforts Christian men and Christian women have confidently gone forward into the missionary fields and have been sustained by the churches which they represent because of two cogent reasons: first, the Divine command to preach the Gospel to every creature; and, second, the Divine assurance that in obeying that command they will have "even unto the end of the world" Divine assistance. Both of these reasons inspire faith; the faith that moves mountains, the faith to which all things are possible.

It is profitable to consider such a signal triumph of faith in this age of ours, which is bent upon finding a "scientific basis," as it is called, for everything. The pessimist is fond of asserting that the century just closing is a hard, calculating and money-seeking century, a century dominated by the things which make for materialism. The Ecumenical Council now in progress is the refutation of such talk.

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### WOMEN'S WORK IN MISSIONS.

When Mrs. A. J. Gordon of Boston asked the women delegates at the Ecumenical Conference yesterday to allow themselves to be introduced to the audience, and representatives of forty-one American, British and continental societies responded, even then an incomplete idea of the number of women missionary workers present was given, much less a just notion of their many activities. The papers and addresses read at Carnegie Hall and the overflow meetings justify the assertion that in some respects yesterday was the most notable day of the conference. Woman's work in missions made perhaps the most inspiring exhibit that has ever been seen in the history of the cause. The important fact was emphasized that in every field where men have gone as missionaries women have followed and supplemented the beginnings of evangelism by a work which men could not do, and which is fatally incomplete without woman's aid. The addresses of the various women delegates, the emotional earnestness that made so telling a revelation of suffering and barbarism among female populations of the east, the recital of help given by medical missions, where the latter were the only solution of difficulties otherwise impossible to overcome, were intensely interesting and without doubt have done more to give a distinct popular impression of woman's place in missions than anything else has ever done.

The result is even more important than that. Hitherto women missionaries have been looked upon as merely assisting the work on lines laid down for them. This conference seems to indicate their initiative in a special field. If the conference had no other result, it would be memorable for having established beyond reasonable doubt that women missionaries must bear the

chief part in elevating the condition of their sisters wherever they are sunk in superstition and barbarism. That distinction will now be generally recognized. The case of a Hindu family, especially of the Brahmin caste, to which in case of sickness a woman medical missionary is often the only available relief, typifies a method of missionary access which is, perhaps, the strongest leverage that the cause can make sure of in its fight against caste ignorance in India. It might be extended to many other kinds of helpful work in which women missionaries have an advantage in their sex.

It is evident, also, that cooperation of women in educational missionary work has been developed during the past decade in a remarkable manner.

They are impressed with the necessity of better missionary equipment on the intellectual side, and their part in the work of mission colleges is ample proof of this. To the importance of missionary literature they have given special attention. In fact, the organization of their efforts in what, for the sake of convenience, may be called the higher departments, shows that the idea of conserving those efforts and building for permanent results has accompanied all they have done. They are branching out in their own line, confident that they have a special work to do.

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No higher or more impartial testimony could be given to the efficient activity of the Government of India, in the presence of the terrible famine, than was borne yesterday by the Indian delegates to the Ecumenical Conference. Of all denominations and of many nationalities, they declare that the Indian Government is "doing all that any Government on earth could do," and is, in fact, "achieving a greater work of rescue than any Government has ever, in the world's history, undertaken before." Yet these experienced missionaries add that the necessities of the stricken people go beyond the possible range of governmental relief, and that private charity on a large scale, intelligently directed, must supplement the work of the Government and save lives that would otherwise be lost. We are glad to see that a committee was appointed to open a public subscription in the city. There can be no doubt that, out of our abundance, a perfect willingness exists to minister to the needs of these imperilled millions, and that an organized appeal to our men of means and humanity will meet with a ready response. When the charitable of all the world are astir in this urgent matter, Americans must not sit with folded hands.

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## THE ECUMENICAL CONFERENCE.

Notes and Impressions—Critical Estimates—The Element of Romance—Not a Consultation, but a Demonstration.

In following closely the drift of proceedings at the Carnegie Hall meetings, the writer is impressed by the fact that a certain social prestige goes with the cause of foreign missions. This has been noted at more than one gathering and accounts, in part, for the extraordinary attendance. This is not saying that a very absorbing public interest is absent from the occasion. But the element of romance winds in and out like a thread of silver amid all the testimonies to the spiritual exploitation of far-off lands in the interests of righteousness.

The missionaries, long in the service, with patriarchal beards, and bodies sometimes literally covered with the marks of heroism, stand upon the platform with kindling eyes, veritable Knights of the Cross, to tell us with impassioned speech of vigils and perils. All the world loves the knightly glamor, and society, which not infrequently turns thumbs down upon the discouraged pleader for causes at our very door, will applaud to the echo the veteran of forty years' service in the Orient. The applause is, however, well deserved. How greatly the relative niggardliness of the Christian world in supplying the "snows of war" will be diminished by the enthusiasm engendered by this outpouring remains to be seen. Certainly, the net returns from all sources of \$15,000,000 do not argue an enthusiasm of hand equal to that of the heart. The Chinese in their poverty are said to contribute \$300,000,000 for idol worship, and pour forth uninstigatedly to the bright "Sun God" of "self-restraint." The contrast is not edifying. And the very fact that Dr. Strong's tremendous figures showing up this unflattering disparity of gifts in detail were received by the Christian world with a sort of shamed incredulity argues, at least, a stabbing conscience.

Phillips Brooks once said: "It is not opportunity men want; it is fire." The faithful old Missionary Bishop, whose words were like a clarion, must have imbibed this sentiment when he declared in a certain city church last Sunday that it was curious home congregations should want a missionary to come and stir them up! What do these accessories mean, said he, if they do not help you to worship and service? And then the good Bishop went on to relate how a poor native came thirty miles, over rough roads, in bare feet, to receive confirmation, and as he walked down the aisle blood flowed from his wounds! This convocation in New York will do immense service if only it teaches home churches, in a sumptuous metropolitan environment that a thorny path toughens the fibre of religious endeavor, while a primrose path of all things needful—and more—relaxes effort. Possibly ex-President Harrison had this thought in mind when he ventured to say that a "revivified, reconsecrated, unified" home church is successful only in the degree in which it promotes universal altruistic ends. By the by, ex-President Harrison is angularly felicitous as a maker of inclusive phrases. Here is one out of many: "Feeble racea wither

before the breath of the white man's vices." (Was he thinking of the mixed cargoes of rum and Bibles that formerly went to the Congo? And how about the "beer following the flag" to the Philippines?)

The Rev. R. Wardlaw Thompson of the British delegation expressed the feeling of many in the audience in the remark that the best result of the Conference was not consultation but demonstration. Nothing succeeds like success. The unity and precision of effort on a world-wide scale, unity and precision based upon essential agreement of view with regard to the meaning of Christianity which characterizes this notable representation should make the demonstration a kindling flame among the dry bones of churchly indifferentism. I am inclined to think the Rev. Dr. Crowe, if correctly reported, overlooks this consideration in saying—*apropos* of the Conference—"Any Protestant denomination not invited is not considered Christian." Many of the broad church evangelizing wing in this assemblage will most heartily agree that both Unitarians and Universalists may be Christians to the core in life and practice. But I greatly doubt if our brethren of these folds would feel quite at home on the Carnegie Hall platform, even though invited, and for reasons named in a previous article. The current of their missionary activities, gratefully acknowledged, does not move exactly upon the plane of the Ecumenical gathering. The mechanism of any world-embracing conference to be thoroughly successful must move in the orbit of its fundamental doctrinal conception. Some of us who are more latitudinarian in theology might wish that conception closer to critical advanced standards. But, things being as they are, the public is most concerned to know what fruitage follows the labors of consecrated men and women upon the basis of the doctrinal teaching under which they have most flourished.

The writer has often observed at missionary meetings the extraordinary personal power of workers long in the field. This was clearly seen in the address of the Rev. Jacob Chamberlain, M.D., D.D. Rare oratorical fervor marked his utterance. The set phrases and scholastic finish of style, so prejudicial to what ought to be the heart-to-heart efficacy of modern pulpit methods, were conspicuously absent. The venerable missionary spoke his mind with prophetic boldness. He proved conclusively that the man whose work it is for many years to reach his fellow-men under any and all conditions of resistance and discouragement learns, unconsciously, the art of forcible speech. A peculiar "breziness" is frequently the characteristic of missionary address. Most modern clergymen seem to have one eye on the congregation and the other upon a manual of rhetoric. Daniel Webster said he feared Jeremiah Mason with his few "pints" more than all the cultivated lawyers who minded their p's and q's. The missionary has learned how to make his "pints" with the least possible flourish, for he knows that if he does not the native auditors will quickly disappear over the nearest hilltop.

Gov. Roosevelt uttered a telling word Saturday evening when he said: "Woe to the man who pleases the worker." If one wishes to see cheerfulness embodied one should study missionaryary, many of whom truly hear in the hodies the "scars of the Lord Jesus." The Conference, with its hundreds of delegates, will confer an inestimable boon upon our somewhat blasé metropolitan ma-

terialism by vindicating the view that "no inaction," and not money, "makes the world go round." The sneers of the captious at the cost of missions, and the jeers of the ill-informed as to the luxury which is supposed to environ missionaries, are wide of the mark when one considers results of such amazing magnitude. Undoubtedly the pioneers had the hardest time of all, but they are not to be pitted.

A Scottish captain, Allen Gardner, went three times to carry the bread of life to the inhabitants of Terra del Fuego, but finally perished of starvation. When his dead body was discovered they found inscribed on the rocks above his head the words, "My soul, wait thou only on the Lord, for my expectation is from Him!" I doubt whether this devoted man was not, upon the whole, happier in life and death than those who pity his fate. The nonchalant way in which a grayhead missionary will tell you of the arrows shot at him and the knives sharpened to carve his body, smiling as he talks, drives pity out of court.

Looking the audiences over critically one is rather painfully impressed with the fact that comparatively few young people were there to catch the inspiration of the truth so fitly spoken by Gov. Roosevelt. The ranks of the middle aged were solid, and youth but a fringe upon the garment. I did note a tall policeman in uniform listening with absorbing attention.

In one respect the meeting on Monday night was an object-lesson to all presiding officers. The committee of arrangements, with the best intentions, saw fit to bestow upon the audience a mass of statistical information for seventy minutes, information which could have been circulated in pamphlet form at small expense. The most stolid Indian, seated at a camp-fire, would have grown restive under the patter of such a rain of figures. And I noted nine prodigious yawns from well-meaning persons in my immediate vicinity! When the Rev. Dr. Schrieber, a German delegate of agreeable personality, exceeded his limit, and apparently wished to say "just a word more, brethren," the patient hearers, excited by vigorous clapping, that he should stop. This did not mean the least disrespect to Dr. Schrieber, whose opening speech on Saturday was a model of brief and sagacious statement. But it *did* mean that the statistical business was overworked, and that if a time-schedule had been adopted, it should be lived up to religiously. I never knew but one presiding officer with sufficient nerve to cut short summarily any speaker going beyond his allotment. But the Rev. Dr. Torrey, Moody's right-hand man in Chicago, would compel the most obstinate essayist to take his seat on the minute. And I have seen three thousand people in Tremont Temple applaud his action to the echo. It was a great tribute to the Rev. Dr. Plerson's ability as a platform orator that he held an audience entranced after the statistical deluge had expended itself. Credit is also due Mr. Eugene Stock, editorial secretary, in that he recognized his somewhat unfortunate rôle as a statistical and "blue-pencilled" much of his address. It is a shrewd guess that Mr. Stock would make a capital managing editor.

It is perhaps too early in the work of the Conference, to say whether the newer theological conceptions as to the moral status of the so-called heathen nations, with

a venerable ethical creed, are held in an appreciable degree by delegates and listeners. Most of the utterances, however, to date, ring true upon the traditional orthodox metal. This is merely a statement of fact and not a criticism. One speaker on Monday described the millions of Chinese dying in a month without God, and he also pictured the darkness of a heathen death-bed. The orthodox implications are obvious. If the newer thought men, of the school of Christian evolutionists, were present, they are, as yet, not greatly in evidence. As a matter of conjecture, I wonder how many in these great gatherings sympathize with the opinions of Miss Noble, an English woman who went to India to organize schools for girls, living, eating, dressing as they do in order to get in touch with the real life of the people. Her view is that the natives should be taught to live up to the best in their own religion as an incentive to righteousness. That there is a best was abundantly proved in the debates attending the Parliament of Religions.

A word might justly be said here for the press committee of the Conference. The clamor for privileges has been enormous and probably out of all proportion to available facilities. The Podunk Trumpet must have equal opportunities with the great religious weeklies and New York dailies. Under the circumstances, complaints are better repressed than vociferated. If one holding a press ticket has occasionally to request his chair from a corpulent citizen wedged like a jackknife between chair and table, that must be viewed merely as an incident to enliven proceedings. Newspaper men are, as a rule, philosophers, and not "kickers." They do the best they can under difficulties. And I think few of the tribe are disposed to start additional beads of perspiration from the anxious brows of the press committee.

FREDERIC STANLEY ROSE

#### THE ECUMENICAL CONFERENCE.

The deliberations of the Ecumenical Missionary Conference thus far furnish not the slightest evidence that the widespread tendency to soften the harsher features of the traditional Protestant theology has "cut the nerve of missions." The public became familiar with that assertion a few years ago in connection with the controversy that arose in the American Board over the status of certain candidates for the foreign mission field, who either expressed a belief in the opportunity of a probation after death for the heathen, or at least hoped that there would be such an opportunity for those to whom it had not been vouchsafed in this life. The Board, if we remember aright, virtually decided that such an opinion was within the limits of tolerated belief, whereupon there were numerous predictions of the speedy failure of its work, which predictions, we are glad to say, have not yet been fulfilled. Indeed, it appears to have renewed its youth, and it is carrying on its various missionary enterprises with all its old-time energy and zeal.

Nor is there any tone of failure or despondency in the reports of the delegates in the Conference from the other great missionary societies. They will doubtless note with amusement mingled with contempt the effort of certain agnostic critics of modern Christianity to persuade them

that while they have been working so heroically in the foreign field the churches at home have been surrendering one after another all the citadels of the faith. It is not within the scope of the Conference to discuss theological tendencies or to decide between the conservative and traditional schools of thought, and the representative men who compose its membership are in no wise disturbed by the fact that Christianity, being a living force and not a dead mummy inclosed in a cabinet, is constantly discarding old opinions and adopting new conceptions of the old fundamental verities. They remember that when St. Paul and the other Apostle missionaries were laying the foundations of Christianity in foreign lands the infant Church was torn by the question whether a Gentile convert to Christianity should be circumcised according to the Mosaic law. It was a question of tremendous importance to the early Christians. The conservatives, of course, insisted on circumcision and stood firmly on the word of Scripture, as the conservatives of the churches do to-day. And doubtless the agnostic Sadducees of that time denounced Paul and Barnabas as infidels because they presumed to discard this rite in admitting Gentiles to the Church. Like their descendants to-day, whose only object is to "put the Church in a hole," they proved to their own satisfaction that the great Apostle to the Gentiles threw overboard the whole scheme of revelation. For if one part of the Scripture was untrue it was all untrue; but the Council of Jerusalem overturned this pretty house of cards and vindicated Paul, the infidel and heretic.

The truth is, the play and interplay of Christian thought and opinion are brought home to the consciousness of the missionary in the foreign field. The many religious and ethical questions raised by his daily contact with an alien religion and civilization must more or less color and modify his views of Christian doctrine. The agnostic contention that all church members must be absolutely uniform in their belief is, of course, absurd... and it is put forth only to embarrass the churches. But even if such an absolute uniformity of belief and opinion actually did exist in the home churches no foreign missionary who is worth his salt would long malutulu it. Without giving up his belief in any of the fundamentals of the faith he would soon come to view the faith from a new angle, that of its adaptability to the heathen; and he would realize how trivial and transitory,

after all, are many of the burning questions of the home churches when looked at from that point of view.

#### Christendom in Congress

All this week the Ecumenical Council will be in session at Carnegie Hall, The Tribune yesterday described this unusual gathering in these words:

"With the President of the United States to welcome them on the part of the nation, the Governor of New York to welcome them on the part of the State, and an ex-President of the country to respond for them, the delegates to the great Ecumenical Conference in this city were started upon their labors yesterday under auspices which must have convinced the foreigners among them that America was glad to see them, and the whole Christian world that New York is in active sympathy with the objects of the gathering.

"One hundred and four Protestant missionary societies are represented at this conference, and for that reason, if for no other, it is expected to surpass its predecessors in ecumenical or world embracing results. These societies have sent about 2,000 delegates.

"The vast assemblage made an impressive sight, and the many elements composing it a suggestive one. Statesmen were there who have attained eminence in politics; thinkers who have written books that are widely read; theologians who differ radically among themselves in matters of creed; missionaries who have carried the Bible in one hand and their lives in the other into unexplored lands, and converts and mission workers from those same lands whose bright costumes and swarthy complexions formed a sharp contrast to the somber clothing of some of their neighbors."

"The delegates yesterday were scattered through the many churches of the city. The most distinguished preached. The Council will be opened to-day for the practical work for which it was called together.

Debar. 9p. 10. 900

# DR. HEPWORTH TALKS ABOUT SOME INTERESTING OBSERVATIONS INCIDENT TO THE GR

It is not often that anything occurs in the religious world of such magnitude as this gathering of heroes and heroines which we style an Ecumenical Conference.

It is not an incident merely; it is an important event, whose consequences will be immediate and far reaching.

Two thousand men and women come from the various fields in which self-sacrifice, even to the point of self-effacement, is the prime condition of success in order to compare methods, indulge in reminiscence, recover from a life of perpetual nervous strain, look into the faces of their fellows from other quarters of the globe, and then return to a field of labor from which most of us would shrink with something akin to terror.

Look into the faces of these men and women. They are practically negatives each one of them. They could tell you stories of insult and injury, of hairbreadth escapes that seem to be miraculous; of daily privation and want, of loneliness so profound at times that life itself was an affliction too heavy to bear, and as you listen you would wonder at the capacity of merely human beings to endure such experiences.

Yes, look into their faces. You find an expression there which only the most persistent hardships can produce, and withal a resignation which makes you ashamed of yourself for grumbling at a fate which any one of them would regard as all that could be de-

sired. There are deep lines which have been ploughed, not by time, but by standing daily shoulder to shoulder with danger and death. They are a serene but a sombre hearted folk, who do their work in spite of every conceivable obstacle, and do it without hope of reward in this life.

I take my hat off to the missionary, for I have seen him in his isolation, and know something of the difficulties which beset him. It is one thing to be in the thick of a battle, with its intense excitement, which obliterates for the time all thought of safety and impels us to risk life without a murmur, but quite another thing to live for years in a foreign and hostile community in obedience to the command to go and preach to all people, with no hope of rest or respite until the eyes are closed in the sleep of death.

These missionaries have pretty nearly all the religious enthusiasm which exists in this age. They are the only religious enthusiasts in the world, the only folk who make great sacrifices for conscience sake. We enjoy our religion in happy homes, in the sunlight of a community which agrees with us in all important matters. We have at hand everything which an enlightened age can produce, and our pathway is simply an upward climb over a macadamized road. We surrender very little for duty's sake, and our religion makes us comfortable and happy. It costs us nothing, and is a great convenience.

Not so with the missionary. He has a stern sense of duty which treats him with the utmost severity. He is expatriated, his worldly ambition is set aside, all family and social ties are yielded, and he enters on a work which will tax his physical energy to the utmost and will high break his heart every day of the year. He lives on the merest pittance, and gives a large part of that to those who knock at his door and hungrily cry for help.

Why doesn't he stay at home? Because he can't do it. The cry, Come over and help us, rings in his ears, and the appeal is irresistible. He can be of more service there than anywhere else, and as he is God's servant he must go where God's less favored children call. He is a martyr, willing to meet a martyr's doom. He wants to be of some use in the world, to carry the good tidings of Christianity to those who have never heard them, and so he comes. His chief aim is not personal comfort and happiness as nothing, his ambition as nothing, if he can enlighten the minds and cheer the hearts of those who live on a lower spiritual level.

You tell me that the immense sums spent in this work have produced no adequate results. How do you know that? Can you back that broad statement with facts? Are you talking to the wind or from knowledge? I think you are in error. The results are more far reaching than the imagination can conceive. The sowing is not without a harvest, and though that harvest is not as plentiful as could be desired, it is quite worth all the toil that has been spent on it.

But if you ask why these missionaries

## SACRIFICES MADE BY MISSIONARIES

### EAT ECUMENICAL COUNCIL NOW IN SESSION IN THIS CITY.

should be so poorly equipped and supported, I can only answer that we are niggardly and indifferent. If a missionary is willing to give his life with every implement of success which invention can devise and generosity supply. If we were to double our missionary fund it could be usefully distributed. But we are close and mean, not appreciating the good that is done, or the greater good that ought to be done.

Look in upon a mission station with me and see for yourself. I will describe what I have personally witnessed, and this one instance is a sample of all the others.

Here in a fairly decent building is a school for girls. They are taught to read and write, taught to sew, taught to cook, taught all the intricacies of housekeeping, especially cleanliness. In all these matters the homes of these children, provided they have any, are strangely deficient. All that is important and uplifting. It gives good ideas to those who have only limited notions of such things.

There in the same courtyard is a school for boys. Besides the rudiments of learning they are taught all the practical industries by which a man can make a living—shoemaking, carpentry, weaving, and whatever else is necessary.

Over yonder is a surgery and hospital. There are very few native physicians, and the sick or their representatives use the dispensary, where medicines are furnished free. A missionary surgeon told me he performed an average of one hundred serious operations every year on persons of all nationalities and belonging to all classes. All

this free of expense. And yet that very surgeon declared with tears in his voice that he lacked the proper instruments with which to do his work satisfactorily.

Over yonder, on the hilltop, is an orphan asylum, where from three hundred to five hundred parentless children are fed and clothed and sheltered. There are other orphan asylums, but they cannot be received, because there are no more on another hilltop, is a well equipped college, where ambitious youths are fitted for a professional life. The curriculum is all that could be desired, and the students are eager and anxious to avail themselves of the opportunity.

Think of the amount of work that is being done in a group of buildings such as I have described! Think also of the sacrifices which are yearly made by those who are engaged in it. Can you believe that the results are inadequate? That they are not satisfactory? They are not worth all the trouble required to produce them?

It is the general impression that these missionaries devote themselves to instruction in theology exclusively, that their sole purpose is to displace one deity and substitute another. But you see that that is not the case. Of course, they desire to teach the people to whom they are sent that our Christianity is more productive of good than any other form of religion, but it is done by furnishing an object lesson such as I have described. There is no compulsion anywhere, and no intrusion. I have seen on neighboring couches in the hospital a wounded Armenian and a poor Mohammedan suffering from disease. They

both enjoyed the same loving service of the surgeon and physician. There was no discrimination whatever. There are prayers in the chapel, and a short sermon, but nobody need attend unless he wishes to do so. The missionary is simply the friend of all alike, and if his practical Christianity appeals to them and persuades them, all the better. He exemplifies his religion, and if men and women think it well of it, and embrace it, because it can do more for them than anything else, he has heretofore known, well and good.

The people of other lands have a divine right to know something of the religion which has made us a happy and prosperous nation. Who shall deny them that privilege? When a Buddha comes to America we give him full swing, and if he can convert any of us he may do it. Nothing blocks his way except the conviction of his hearers that they already have something better than he has to offer. And why should we not send the representatives of our civilization to China and Africa, to show the people there what we are such fields as these, and we not only give them a welcome, but we honor them with an honor not to be expressed in words. Give them all the money they can use; strengthen their hands by generous gifts, and send them back with the consciousness that they carry with them our hearts and our pocket-books.

GEORGE H. HEPWORTH.

Brooklyn Wings 9/26/1900

THE ECUMENICAL CONFERENCE.

The entire Protestant world is interested in the Ecumenical, or world-representative, Conference now being held in Carnegie Hall. The purpose of the gathering is to promote the spirit of harmony among the denominations laboring in the mission fields, to stimulate interest in the work and to further its progress by mutual suggestion. Such purposes are wholly commendable as far as they go. Should the Conference accomplish no more it will not have been altogether fruitless; but we are bound to say that it will sadly disappoint the hopes of the intelligent at the dawn of a new century.

It has been apparent for years that the bane of foreign missions has been denominationalism. The differences that weaken Protestantism, often puerile and even grotesquely absurd, excite the sorrow and impatience of thoughtful people in Christendom itself. They feel no surprise when the heathen, as they are called, are bewildered and perplexed by them. When an intellectual Parsee in British India said to some Protestant missionaries: "Go home and find out what you really believe and then come and tell us about it," intelligent men the world over realized the entire aptness of the advice.

Indeed, if the extreme Calvinistic views of some of the sects should be taken by them as representative of Christianity, it would be impossible for pagans of logical minds to conceive why it should be thought necessary to send missionaries to them at all. If, from all eternity, it has been decreed that certain human beings are to be saved and certain others irrevocably damned, then fatalism is justified—what will be then—and evangelization is wholly unnecessary. We are aware of the theological devices by which this conclusion is evaded, but they are sophistical, and as a deduction of hard, cold logic the conclusion is irrefragable.

The purpose of missions, as we understand it, is to bring to the world the knowledge of Christianity. As the great Founder of the Christian system Himself set them forth, the principles of His Kingdom are few and simple. They consist in the requirement of personal belief in Himself as the Divine Saviour, and in obedience to His precepts that are reduced to a synthesis in a command reaffirming that of Moses: "Thou shalt love the Lord thy God and thy neighbor as thyself."

Were it possible for the various denominations—setting aside their creedal standards, that, even when true, are not essentials of the religion of Christ, and that in many things are repugnant to it, and, therefore, false—to come together upon an evangelical basis thus broad and simple, agreeing to teach the truths of the Gospel, and these only, the early victory of missions would excite a justifiable hope. It

is with much regret, however, that we fail to see that any promise of an effort to arrive at such a consensus, or even so to apportion mission territory among the denominations as to avert misapprehension of what Christianity consists in, is contemplated by the great conference now in session.

But the day is not distant when the puerilities of denominationalism must give way to the fuller light that is breaking, and it is among the things possible that India, Burmah, and even China, in the century coming, may re-

joice in a Christianity less adulterated and more untrammelled than we possess it to-day.

Key Release 9/25/00

Some people are so happily constituted that they are always able to look upon the bright side of things. Here, for instance, is one of the American missionaries from India, who is in attendance upon the Ecumenical Conference now in session in New York, and who points out that in one respect, at least, the terrible famine now prevalent in India is a good thing because it will be the means of attracting thousands of the survivors into the Christian fold.

Chambers

A STRONGER CHRISTIANITY.

WHEN a contemporary declares that the Ecumenical Congress now in progress in this city "proves that Christianity is not on the wane" it seriously narrows the outlook of the hour. The Congress is only one link in a chain. The proof is all around, in a bettering world, the increase of helping hands and the greater forbearance of nations.

And an important item of proof lies in a discussion of present moment which takes the form of a church disturbance—the debate over the Westminster Confession. What this means is not alone that in a single church is being bred dissatisfaction with its creed. It means that more and more Christianity is feeling its strength and developing its ability to stand alone. The awakening and the uneasiness are to those who have considered blindly that Christianity and the Church are one, instead of, as they are, an ideal and the instrument thereof.

When the Church struggles and hursts the bounds of creed it is because the ideal has waxed in power and the instrument must show corresponding expansion.

Com. Conference  
Apr. 26. 60

There were some interesting differences of opinion at the Ecumenical Conference yesterday in regard to the place of education in missions. The tone in which the subject was discussed revealed more clearly than anything else so far how strong the disposition is to broaden missionary effort to the use of secular agencies as allies. Were this conference a great legislative body as well, with the prospect of enacting some general missionary measures into law before its sessions closed, debate over cardinal points of difference would doubtless be more strenuous and prolonged; but, as befits a conference, results of test of ideas and methods in practice are summed up for the widest future application, and plans that are new are vindicated as far as possible by argument and left to their own vitality; or the lack of it, to decide survival. In the educational meetings yesterday purely religious teaching in mission work was advocated by some distinguished speakers and in part opposed by others. The results reported, however, showed that secular education is really a part of missionary work, and that the school is a natural consequence and in some cases an independent co-operator with religious missions. The missionary ideal of fifty years ago did not quite contemplate that. It required a thorough theological control of all the educational forces set in motion by it. The two sides to that question were brought out yesterday in the speeches of the Rev. Dr. Barber, one of the British delegates; Dr. W. T. Harris, United States commissioner of education, and several others who took part in the discussion. But the prevailing opinion seemed to be that the school in missionary work hence-

forth would be adapted to the newest secular demands upon it, not inconsistently with fundamental Christian objects, but with the largest liberty to anticipate every intellectual need awakened in their pursuit.

The career of Robert College, Constantinople, aptly illustrates this idea, and the account of its work, given by the Rev. Dr. Washburn, its president, would seem alone sufficient to demonstrate the fitness of the most liberal view in educational missionary work to survive. Founded by an American merchant, this college has remained for nearly forty years an example of what such an institution can do when free from sectarian standards. It is not asserted, it is not even hinted, that the Christian educational idea has been relaxed in this college by any weak compromise with its Mohammedan environment. It is a stronger Christian

centre than ever it was, simply because it did not insist at the start upon any rigid methods that would have brought it at once into conflict with the Turkish authorities. Its object was first to gain a hearing, and this it could only do by following within practicable limits the Pauline practice of becoming all things to all men. It made its educational programme fit as large a number of needs as it possibly could. The representatives of fifteen different nationalities and religions now in attendance there may not be moulded according to any particular plan, but have been made acquainted with an aspect of Christianity they were probably ignorant of, its width of view and tolerance in practice.

My Price  
Apr 26 60

#### MISSION COMITY.

The Ecumenical Conference at yesterday's session considered the matter of comity among missionaries, and hence among missions. Both of the principal speakers—the chairman of the American Baptist Missionary Union and the general secretary of Missions of the Methodist Church of Canada—spoke strongly in favor of comity and co-operation in the foreign field, the second speaker saying:

In discussing the subject, it is not to be assumed that there is any friction between the boards at home or any conspicuous lack of brotherliness among missionaries abroad. But in the rapid development of missionary enterprise now taking place and the still more rapid development that may be expected in the near future it is quite possible that mistakes made in the home fields may be repeated on a larger scale abroad, resulting in waste of money, waste of effort, the retarding of self-support, and the creation of jealousies and antagonisms among missionaries of different boards.

It should also be understood that the advocates of an enlarged measure of comity in foreign mission work are not aiming at a comprehensive organic union of Protestant churches at home, or even abroad, but only at such mutual adjustment of plans and distribution of territory as will result in efficient work, rapid extension and economical administration.

It is true, of course, that if it were found possible to eliminate the differences which stand between the several great divisions of Protestantism, which differences each regards as fundamental and essential, union would be natural and inevitable. It is a realization of the irreconcilability of aspects of truth that is the first cause of separation. There has been a strong movement of late years in favor of the reunion of the Methodist Episcopal churches, North and South, now that the elimination of slave institutions has killed the difference upon which they split apart.

But missionary teaching rarely goes so deeply. It appeals to heightened peoples for its grasp upon a few facts and practices common to all denominations alike. It has small use for theological subtleties. This being so palpably true, it is to be wondered at that "jealousies and antagonisms" should ever be noted.

A traveler lately returned from a trip of exploration along a great northern river within the Arctic Circle had on his return this story to tell: Stopping for a few days at an Indian village he was entertained by the missionary of a certain Protestant sect who had taken up his quarters there. This missionary had at the expense of much labor compiled a glossary of the patois there prevalent. The traveler requested the loan of this to memorize it. His host agreed, but before doing so exacted a pledge that it should not be shown or lent at the next Indian village, seventy miles down the river, naively stating that another denomination had established a mission there and he feared its success might be greater than his own. And all that these missions can attempt to teach these savages is the cultivation of vegetables, morality of social conduct, the story of Christ and the use of soap! Far more noble was the principle offered yesterday "that rivalry in the Lord's work or striving against each other is altogether foreign to the spirit of the Gospel. For one is your Master, even the Christ, and all ye are brethren."

Further than the discountenancing of all rivalries mission comity could gain much in many fields—in printing and publishing interests, in hospital and dispensary work, and in higher education especially. In any sphere lack of co-operation is a waste breeder. The discussion yesterday was very practical along these lines. The speakers not only had studied the problem, but had evolved methods of solution.

Kansas City furnishes to the litera-



## THE ECUMENICAL CONFERENCE.

A Summary of Its Results—Significance of the Immense Attendance—Place of Women in the Work—Indirect Benefits in Relation to Dogma—The Influence of the Conference on Young People—Comity.

It is within conservative limits to say that during the ten days session of this great Conference 200,000 people have been present at the various gatherings. Doubtless, the same people, delegates, and those specially interested, have contributed unremittingly to such outpouring; but, even so, the multitudes of all denominations and all phases of doctrinal belief have flocked to the places where meetings were held. Making due allowances for mere curiosity-seekers, convention-loungers, and the good folk who always go where the crowd goes, the attendance means vast popular interest in the cause of missions.—A question whether any other topic, not excepting politics, prolonged for such a period in early spring could attract so many auditors. Missions are evidently entrenched deep in religious sentiment as statutes of Christian endeavor, and they show how far the thought of yesterday and to-day has travelled. They are everywhere regarded, and reasonably, as providential signs of the perseverance of divine ideas bound up with divine forces which undergird the extension of the kingdom of righteousness on the earth. And a marked feature of this continuous deliberative body is the great good-will evinced towards it by all sorts and conditions of men outside the dissenting fold. Of captious and spiteful criticism there has been almost none. This is rather remarkable in view of the fact that the target of foreign missions has probably received more arrows from the bow of unbelief than any other form of Christian work. The only thrumming upon the harp of discord that I have noted comes, strangely enough, from a religious weekly. This paper editorially declares, "we are truly sorry that churchmen have identified themselves with the Conference!" I would like to have seen the faces of Bishop Potter, Dr. Huntington, and other broad-minded Episcopalians when reading this deliverance. *Methods of missions* may sometimes be open to question. But the *spirit* of missions strikes the chord of our common humanity with full-toned resonance. To what extent the enthusiasm displayed will deplete pocket-books is a pretty knotty problem. One speaker declared that missionary societies are cutting down expenses every year and sending out fewer workers. I suspect he is right. But if church-members will applaud vigorously and give grudgingly, nothing will stir their sluggish beneficence if this Conference does not.

The place of women in this work has never been more completely disclosed than during the conduct of sessions devoted to a review of their labors. In looking over a recent book attacking Christianity I hit upon six pages devoted to "Women in Christian and Heathen Countries." The author argues, with amazing effrontery, that women owe little to Christianity and much to pa-

ganism. One of his arguments quotes an observer in India as saying that all Englishmen in India beat their wives! Inferentially, pagan devotees are presumably free from such grim perversities. The quotation is worthless except to prove the absolute dearth of weapons with which to assail the labors of women missionaries. What matters it that the cause of woman's rights was championed in Greece five centuries before Christ? The fact remains that nearly all the rights belonging to women in heathen lands to-day under the bondage of superstition were secured by missionary improvement of their status. I do not say all Christian dogmas are free from superstition. But the light on a thousand hills far distant to mestly Christian light, and the gentler eex, through the power of Christian consecration, set many of these tapers aflame. An intelligent Hindu acknowledged this. Dr. Chalmers once said that in benevolent labor one woman is worth seven and a half men! How he managed to figure out such exact mathematics is a "puzler." But I believe this notable Conference will have a very indirect result in establishing in the minds of not a few doubters the fact of the *growing executive capacity* of women. Their management of missionary affairs has been conspicuously intelligent. Nobody with half an eye and a fragment of an ear can dispute the far-reaching significance of what was seen and heard at these gatherings of women. And the best of it is that all suggestion of the lachrymose was absent. We listened to plain, common-sense business talks all the way through, and the traditional prayer-meeting exordium, "O, my sisters," gave place to direct presentation of vital factors in missionary problems. I do not believe one press man in attendance had occasion to draw upon his "tear-dimmed eyes" *répertoire* of sentimental descriptive

It cannot be doubted that the Conference, now closed with such distinguished success, emphasized unmistakably the *indirect benefit* of missions. In talking with intelligent men, not overburdened with exact information on mission lines, I have observed that almost invariably they will debate theological phases of the subject to the exclusion of commercial and humanitarian phases. They resent the proposition that under Orient suns "millions a month are going down to eternal death in Christless despair." Indeed, most of us relegate that proposition to the cave of Adullam, or to the centre of the earth, where it belongs. The spirit of the Gospel contains no such absurdity. But what right has any man to ignore the story of civilization in missions and the tremendous impulse given to sound ethics by Christly teaching? And the indirect benefit lies in the opening up of countless channels for the emergence of manhood and womanhood to enjoy the fruits of toil and the uplift of education. Throughout the meetings of the Conference this note of progress recurred at frequent intervals. It created a sort of atmosphere, even when occasional speeches put the entire stress upon dogma. Nearly 13,000 Protestant missionaries, to say nothing of the devoted work of our Roman Catholic brethren, and nearly 2,000,000 native communicants attend the drawing together of forces that make for good government, diminution of abuses, extension of education, and the development of the practical arts of civilization. The collating of such tremendous results in concrete form of demonstration conferred peculiar impressiveness upon certain sessions of this Ecumenical body. Of course, the darker side could not be ignored. One billion of pagans, Hindus, Buddhists, Mohammedans, etc., many of them sunk, heaven knows how deeply, in the mire of unspeakable vices!

The picture is not roseate. Neither is the picture of Hester and Allen Streets in Christian New York. But, frankly, had as the situation is in its world-wide aspects, I am inclined to think the tendency of a good deal of missionary portrayal errs on the score of occasionally overlooking the really good features of alien faiths. God revealed Himself in great minds and pure souls, eges before Jesus appeared. It is incredible that only profanations of His image have occurred. We all know of pagans that are such only in name, and, in the aggregate, they have done much for righteousness.

It is worthy of mention that in a series of meetings covering a full week and more, where "many men of many minds" participate in frequent discussion, scarcely a jarring note of discord has been heard. The inference is obvious. Essential unity of religious opinion obtained, and after somewhat careful survey of proceedings, the writer is confirmed in his original belief that the Conference, as a whole, was an extremely orthodox gathering. Not offensively so, for courtesy and moderation in statement abounded, but orthodox to the extent of bed-rock conviction of the eternal death of those "out of Christ." There is, however, a vast difference between what one individually holds and the attempt to force that personal dogma upon others. And it is to the lasting credit of the Ecumenical body that not even the slender wedge of denunciation of liberal opinions was permitted to mar the record of amicable sessions. The "small breeze" referred to in a previous article died out in the general summing up. Peace reigned, and results were deemed of greater importance than theories of eschatology. The acrimonious and in every way unfortunate disputes between new and old-school men at certain board meetings some years ago taught a useful lesson. The hatchet was buried. And I hope forever! If any distinction can be made, one might say the younger element attached far less importance to questions concerning the fate of the heathen than the older element. But to young and old alike—whatever the doctrinal view-point—eschatological problems were swiftly merged in the one important cry for men and means to carry on the holy and beneficent work of foreign missions. And to that cry candid men of every school will heartily respond, "Amen and amen!"

One feature in the proceedings of the Conference impressed me greatly. And that was the increasing attendance of young folk as the meetings deepened in interest and power. The "fringe" of men and women under thirty-five, noted in a preceding contribution, grew into a substantial portion of the garment of humanity which ~~overlapped~~ every nook and corner of Carnegie Hall. The ~~attendance~~ ~~of~~ ~~the~~ ~~conference~~ ~~on~~ ~~the~~ ~~last~~ ~~night~~ ~~seemed~~ ~~to~~ ~~be~~ ~~a~~ ~~culminating~~ ~~demonstration~~ ~~of~~ ~~the~~ ~~place~~ ~~held~~ ~~by~~ ~~missions~~ ~~in~~ ~~the~~ ~~heart~~ ~~of~~ ~~the~~ ~~rising~~ ~~Christian~~ ~~generation~~. There is no reason to doubt the statement of one speaker that, if the churches will supply the *wherewithal*, a largely augmented company of the young will answer "here" to the roll-call of workers. The addresses of Mr. Eddy, Mr. Spoor, and Mr. John R. Mott revealed a calibre of youth ready for service of a very high order. The pale students, with stooping shoulders, hectic flush on consumptive cheeks, and sunken eyes, popularly prodded missionary timor fifty years ago,

than ideals. This moment, I think of two young fellows whom I last met under rather demoralizing physical conditions. One, a mighty football tackle, I saw led off the field, bleeding and exhausted, after crushing defeat for his team. The other, whose bull-like rushes tore up opposing forwards like paper, I held across the lines for a touchdown, with a mass of men on his back seeking vainly to hold him from the coveted goal. The first, I am told, is now a missionary at a far-distant station; and the second, when last heard from, gallantly fought the battles for righteousness in a lonely home-mission field. The athletic type was by no means inconspicuous at the Conference meetings. And the interest of the young in this cause is also manifestly retroactive in tendency. Every college settlement, home field, sabbath undertaking, and even league for municipal reform in New York and elsewhere, will feel the tonic influence of this demonstration. Enthusiasm is an atmosphere. You cannot shut up this atmosphere of self-surrender within the four walls of a particular form of effort. There is not a humanitarian enterprise throughout the world that is not stronger because of the quickening pulses of young people in mission work.

While the Conference was in progress much was said on various occasions in regard to comity, cooperation in missions. But, to our mind, nothing vital was suggested by way of recommendation. The whole subject was left, perhaps inevitably, "in the air." Probably the wisest utterances came from the lips of one quoted by the Rev. Dr. King, and to the effect that organically, on lines accepted by any one of the existing Christian bodies, is clearly for the present out of reach. That gulf will not be bridged—and this appears to be the prevailing sentiment—until men cease to elevate opinion into dogma. Comity, on a basis of surrender of religious tenets, even on minor points, is impracticable in the present state of religious thought. The most that can reasonably be expected is that denominations will not crowd into one another's fields merely for the sake of exploiting the missionary glory of a particular branch of the church universal. But the problem broad is no greater than the problem at home. I question whether the congestion is as pronounced. And the infelicity of the situation should not be set down to the discredit of missions. Comity is a lesson to be learned in the school of hard experience—and always takes his wages. The spirit of the Conference certainly evinced fraternity. The next Ecumenical may witness a closer approach to comity.

In commending these six essential features of the Convention I have exhausted my space, and had it been twice as generous, room would be wanting. The Ecumenical assemblies of 1900 will go down into history as profoundly expressive of the vitality of an idea—the idea of the conquest of souls by the alchemy of love. Mahomet said: "Paradise is found in the shadow of crossing swords." But the Christian says, Paradise is found on earth, by living in the sunshine of altruistic endeavor. And the perpetual cry of missions will be that of Francis Xavier who, as he stood before China and saw its vastness looming like a huge mountain, exclaimed, "O, rock, rock, when wilt thou open to my Master?"

FREDERICK STANLEY ROOT.

## ECUMENICAL CONFERENCE.

Dr. J. C. Adams Regards It as a Great Success.

The Rev. Dr. J. Coleman Adams, who has just completed a ten-years' pastorate of All Souls' Universalist Church in South Ninth street, preached an interesting sermon at the morning service yesterday on "The Ecumenical Conference." His text was Acts ii, 1: "They were all with one accord in one place."

"The great event of the year, in local religious circles," said the preacher, "has but just now culminated, and become a memory. The magnificent conference of missionary workers from all over the world has come and gone. Its session was brief. Its work was without legislative effect. It was inevitably somewhat less than a 'whole world' conference. But it left a deep impression on the local community. It marked a distinct epoch in religious history. It cast an immense light upon the whole religious problem. It will almost rank with the Parliament of Religions at Chicago, as a means of spiritual illumination and quickening.

"There is no need to speak of the splendid meetings, the mighty audiences, the thrilling addresses, the sustained interest, the heavy good fellowship and harmony. These have all been described and indicated by the daily press. No word of praise need be spoken for the magnificent organization and arrangement of the whole enterprise. It was a surpassing piece of skill in executive work. It is my purpose to look this impressive and significant meeting over, from the point of view of the larger faith. It has profound and cheering import to the Universalist.

"In the first place it is very clear that a great change has taken place in the whole attitude of Christians toward the heathen world since the beginning of the modern missionary movement. Its original and predominating motive was to rescue as many souls as possible from the mass of those who, because they had never heard of Christ, were hourly plunging into eternal hell. That was the purpose which underlay the great revival of missionary endeavors in the century now closing. In a word, the new position of the missionaries is precisely what Universalists have been declaring should be the ground on which any enlightened soul ought to stand. If a soul is in spiritual need, that is reason

enough for carrying help to it. If a brother or sister have less than me, whether of food or of faith, that is the ground and motive for our effort to help him.

The whole animus of the missionary work to-day, its actual spirit as shown in the hearts and words of its representatives, is a complete vindication of the universal faith and teaching as to the true motive of missionary effort. Moreover, there was manifested a very different attitude toward the systems and faiths of the world and those who believe in them. There was no abatement of the sense of the superiority of Christianity, no weakening of assurance in its ultimate triumph.

"If there is any indifference to missions, any doubt as to their success, any half-heartedness or lukewarm purpose, it is evidently is not among the active forces. The men and women who have spent their

lives in dealing with all sorts of non-Christians, from savage cannibals to educated Hindoos, are of one mind as to the need, and as to the efficacy of their work. They know that Christianity is the world's great hope; they believe that it is a hope which may and can be realized in every land and every soul. They see the magnitude of their task, but they stand ready to stake their very lives on a belief in its ultimate success. Here, again, they evince their nearer approach to the altitude of the Universalist, who cherishes the same hope for the human race everywhere and forever, that these people do in the human race here on earth. Their glorious faith ought to inspire us, as ours is evidently beginning to seize and possess them.

"But the missionaries are not the apostles of violence and force. Their work is as peaceful as it is mighty. There was no voice lifted up for war. Nobody called for armies to keep this cause or to keep these workers in their places. They can take care of themselves. With the good will of the government behind them, with the loving interest of Christian churches everywhere, they are willing to go in the spirit of friendship and speak in the name of love, the gospel to all nations."

## THE ECUMENICAL CONFERENCE.

Without doubt the best and most efficacious fact about the Ecumenical Conference which has just adjourned is the fact that it has been held. The only predecessor to it that New York has known was the Evangelical Alliance, which held its sessions twenty years ago, and made a most impressive demonstration of the power of the Protestant Churches, at least of their power to make a demonstration. But the present assemblage has been far more impressive under every aspect. For one thing, the Protestant Episcopal Church held aloof, at least as a body, from the former reunion, whereas its Bishops have been gratefully in evidence at the latter. And, for another, there has been in evidence at this last meeting a willingness to sink unessentials and to unite upon essentials, which formed all the stronger an object lesson because everybody refrained from drawing explicitly the lesson of it, even that divine who, on the last day of the conference, worked it up to a very high pitch of enthusiasm with this eloquent appeal:

Your denominational banners, riddled with shot, torn into tatters, put them in your glass cases, stow them away on the shelves of some theological museum, and then let us all go out together and preach only Christ and Him crucified.

But the lesson is none the less plain. It is that there is a great waste of effort and money in the multiplication of missionary apparatus in the same field, and that the superfluous "operating expenses" of the missionary business ought

to be retrenched. That is the first practical consequence of admitting that all the sects are aiming at the same object, and that it does not vitally matter through which of them it is attained. In other words, the economies which in the commercial world have been attained through combinations and "trusts" are equally available in the field of missionary effort. Doubtless the practical application of this truth is beset with difficulties. But that is on account of the vested interests of the Directorates of the various ecclesiastical corporations. If all Christians can rejoice in the successes of any Christians or of any "evangelical" Christians, evidently there is no reason why one missionary field should be occupied by more than one body of proselytizers. It should be the first business of a Missionary Trust to see that this multiplication is avoided. Besides being costly, it gives occasion to the intelligent and critical heathen to scoff. If all conversions come to the same result, obviously each denomination should have its own field secured to it, and the others should refrain from trespassing upon the same. In other words, the Ecumenical Conference should have its permanent counterpart in a General Missionary Board, which should demark the fields of the denominations and see that all available fields were covered, and that none were occupied by rivals.

This conclusion is entirely obvious. There is another which may not be quite so obvious, but which seems to us equally certain. That is that the first step in evangelization must be, not the preach-

ing of the Gospel to those who are unprepared to receive it, but some practical demonstration that the secular civilization of the Christian nations is higher than that of the heathen nations. In other words, intellectual schooling, industrial schooling, commercial schooling, must precede religious schooling if the latter is to be effectual. The Scriptural words, "Go forth into all the world and preach the Gospel to every creature," are the inspiration of all the missionary effort of the Christian Churches. But the experience of Christian missionaries confirms the conclusion of human judgment that these words require to be interpreted and applied with some human intelligence in order to bear fruit. Missionaries eminently need the wisdom of the serpent as well as the harmlessness of the dove. In fact, the combination is expressly enjoined upon missionaries. It is by no means found in all of them. Those in whom it is combined are foremost in urging that the secular advantages of Christianity should be exhibited and enforced as a prelude to the inculcation of its dogmatic teachings.

## THE ECUMENICAL CONFERENCE.

Not since the meetings of the Evangelical Alliance about a score of years ago has any religious gathering been held in New York at all approaching in numbers and enthusiasm the sessions of the Ecumenical Conference just closed. It surpassed all others, for it included among its representatives clergy and dignitaries of the Episcopal Church who were conspicuous by their absence from the Evangelical Alliance meetings, and it thus came nearer than any other assembly to presenting Protestantism as a solidarity. Everything tending in that direction is undoubtedly in the interest of Protestantism, for a principal cause of its weakness is to be found, confessedly, in its divisions.

There is no doubt that there will result from the meetings, also, a considerable impetus to missionary effort, for fact and argument were exhausted to convince the by no means unimpressible auditory of the great need of increased zeal in the work of universal evangelization. But when this is said nearly all has been said that can be advanced to justify the imposing assemblage, which comprised delegates from every corner of the earth who made their pilgrimage hither at an immense aggregate expenditure of time and money.

Not, indeed, until the closing day of the Conference was the veritable crux of foreign missions presented at all. Under the enlightenment consequent upon the world's shrinkage in recent years it has been apparent to well-informed persons that the mode of conducting foreign missions by the Protestant peoples is both wasteful and relatively abortive. Every little sect thinks it necessary to do its share in the work of Christianizing the world according to its own ideas of Christianity, and of course, each has to have its own foreign mission machinery, consisting of a Home Board with salaried officers, besides missionaries on the various foreign fields. The incidental waste absorbs a very considerable proportion of the money contributed by the churches. Besides, as everybody knows, the doctrinal divisions existing between the denominations have obfuscated the central truths of Christianity and given to the heathen world added conceptions of it as a system. No wonder. It puzzles those to the manor born to explain how people of alleged common sense ever should have made grounds of division out of the irrelevancies that differentiate many creeds.

Herein, however, was the necessity, and herein—with a view to the abatement of sectarian issues and the arrival at a simple Christian consensus—would have been the ample justification of the important Conference just ended. But, not until the eleventh hour, strangely enough, was the fundamental question broached at all—the question that the public had been eagerly anticipating. Appar-

ently it would have been passe' over a together had not the Rev. Dr. Behrends, of the Central Congregational Church of this borough, sprung it upon the assemblage in a ringing speech. With stirring eloquence he exclaimed:

Your denominational banners, riddled with shot, torn into tatters, put them in your glass cases, stow them away on the shelves of some theological museum, and then let us all go out together and preach only Christ and Him crucified.

The effect, we are told, was electrical. It was a square appeal to what was in the hearts of all the laity, and the response gives evidence that the time is ripe for Protestant union in foreign missionary work, while the silence, so emphatic, that preceded it, goes to prove that those who stand in the way of union are the clergy and the "Foreign Boards" who have a natural disposition to do things in the old way as long as possible.

It is not a little significant that an initial step in the direction referred to, which should have been taken by the Conference, was left to the missionaries remaining in the city yesterday, who met in one of the churches. The resolution adopted by them is self-explanatory. It is as follows:

"Resolved, That it be the sense of this meeting, composed of missionaries and representatives of missionary boards and societies in Europe, America, Germany and Scandinavia, that the Executive Committee of the Ecumenical Conference in New York and the corresponding committees in London, Germany and Scandinavia, should be requested to consider the question of appointing an international committee, who, by correspondence or conference or both, shall deal with certain practical questions of co-

operative work on mission fields, and shall make known the results of their deliberations to the societies which have been represented in this conference."

### THE CHEER OF THE WORK.

One thing which no attendant at the sessions of the Ecumenical Conference could fail to note is its spirit of optimism. There is a certain divine hopefulness about these toilers in foreign lands that is pleasant. It is not empty mutual congratulation nor vaunting nor fan-telism. Principles are to win, civilization is to triumph, the good is to prevail, the zeal is to grow.

There is no note of theological discord among its delegates. They are little concerned in cracks in creeds. They have no sad prophecies to offer at the drifting away of an eminent schoolman. They are on a ground more serious than unessential human opinion. The cardinal proofs have been sufficient for their benighted flocks; they accept them as sufficient for themselves. When a man pushes across the frontier he lessens

an ax and a gun are the only true necessities. He sloughs off his multiplied needs of civilization like a snake's skin. So it is with men's minds. Set them on the spiritual frontier, surrounded by the wilderness; give them primitive conditions to combat, and they will speedily abandon complicated luxuries of a comprehensive theology. They win their way with Christ, the cross and heaven.

And in this free air the little dust-storms escape them. The sun is always in the blue. They preach no sermons to one another on late lapses from the "faith." They have in their own minds separated faith from doctrine and doctrine from observance. They have all their lives handled the living essences of these things. They are practical reactionists against a late phase of pessimistic pulpiteering. They pass by local hackslides to chronicle general progress. They point out to the world a few facts such as these: Christian denominations have ceased to fight one another; prisons are under hoard supervision; slavery is dying; there are no slums without their missions; the Fiji cannihale are Christians; 38,000 of our own Indians are communicant members of churches; there are 60,000 native Christians on Lake Uganda. This all in a single century.

These people have too much to tell of this sort to have any time for pessimism. Theirs is a gospel of work, and a gospel of work is never one of despair. It is never one even of grumling.

### FRUITS EXPECTED FROM THE CONFERENCE

Three Important Results from Its  
Deliberations Anticipated.

### COMITY IN MISSION WORK

Fields to be Divided for More Efficient  
Efforts—Liquor in the Philippines—  
Prospective Gifts for Missions.

At least three important results are expected to follow the work of the Ecumenical Conference on Foreign Missions—an improved understanding among mission boards, the suppression of the liquor traffic in the Philippines, and such a swelling of contributions from the churches as will greatly increase in numbers and efficiency

the force of workers in fields not now fully covered.

Although much talk was heard in the Conference of fusion as opposed to comity, there is little hope of union among churches, as it can afford to maintain separate establishments. This applies practically to all the churches engaged in missions. Testimony of workers would seem to indicate that if left to themselves the common cause of evangelization might be broad enough to enable the different sects to get on together. With the home boards pulling along denominational lines, however, there would be such a clash of interest as to prevent harmonious supervision of field work, and without harmony among those who must direct and support the stations, work there could not proceed as satisfactorily as under the old method in which each denomination takes care of its own. It seems to be agreed that union in medical work in places where one good hospital might displace several inefficient ones might be worth trying, but that is quite as far as union is likely to go.

Mission comity, no doubtless come into favor, because the spirit of the Conference unmistakably approved of it. No subject received closer attention nor was suggested more earnestly commended. The best illustration of the tendency in this line came from the Moravians, who reported their mission station in Greenland, where they have kept stations for 150 years and have done fine service, and to permit the Lutherans to take them over. They were given because convinced that the territory does not require ministrations from two sects and that the Lutherans are more than good enough behind them, are better equipped than any other denomination to carry on the work there.

Practical interdenominational comity, not involving union but a division of fields, appealed so strongly to the Conference as to have no doubt that if a policy could be framed and enforced for similar action throughout the mission world the general service would be vastly improved. Yesterday's meeting by the missionaries and delegates who met at the Central Presbyterian Church to consider the results of the Conference undoubtedly suggested by the enthusiasm of all audiences over the arguments for comity and division of fields. Some of the resolutions will be to agitate the subject in the various mission boards, and it may lead to the formation of an advisory committee, with all denominations and all countries represented on it, whose influence may tend to make denominational differences less rigid than heretofore in regions where points of agreement alone count.

### LIQUOR IN THE PHILIPPINES.

The movement toward the suppression of the liquor traffic in the Philippines will certainly figure as one of the results of the Conference. Since previous efforts in that direction have been unavailing, whatever may now be accomplished may be attributed to the influences roused to activity through the promptings of the Rev. Dr. Theodore L. Cuyler and of the missionaries who brought home to the Conference the evils that attend this traffic. Bishop Doane and the Church Temperance Society have joined the movement with customary earnestness in order to give it practical impetus.

A committee of five, chosen from different denominations, will be named by Bishop Doane for initial proceedings. This committee will itself in communication with persons interested in the subject, and thus be the means of organizing a general conference to consider and to decide upon a plan of operations. The present intention is to get together men representing sound, conservative sentiment rather than extreme views upon the liquor question. They will undertake to inform themselves thoroughly upon the facts so that no criticism of the report can be made and to their presentation of them. A report and recommendations will be prepared and perhaps submitted to a public meeting. Their work at any rate will be made the basis for an appeal to the President and to Congress.

The English Parliament has dealt with situations similar to the one against which complaint is made in the Philippines, with the result that laws have existed and are enforced against the importation of liquors into many of the possessions of that Government. It is but a temperate and a well-considered petition to Congress will induce that body to take similar action in respect to the Philippines and to any other of the newly acquired territory of the United States that the committee may find in need of that kind of protection.

### LARGER OFFERINGS LOOKED FOR.

Church offerings for missions will be greatly increased because of the Conference, unless all signs go amiss. Those who predict such a result count not only on the magnitude of the meeting but on the exhibition it afforded of unity of purpose and fraternity of feeling among the mission workers. The veteran missionary has had enough of his edges and angles smoothed out to become a philosopher and a philosophical acquirement was highly in evidence throughout the proceedings.

It is believed that the object lesson thus given in amity, in mutual consideration, in avoidance of sectarian offense, and in the quietude of the people applied to the essentials of a cause to overlook the non-essential differences has not only produced most favorable impression but that it has also removed whatever doubt existed among church people regarding the worthiness of mission undertaking. If gifts in money and in kind will be increased. Evidences are abundant that the colleges will furnish men and women ready to consecrate themselves to this work.

All the committees moved out of Carnegie Hall yesterday, and cleaners took possession of the building at the rear of the stage, colored to show the religious divisions of the world, will probably be used in the coming year in the different parts of this country. About 15,000, and as many papers remained in the church rooms, established at the hall. Some of them will be addressed to the church senders, but the postal clerks are at a loss how to provide delivery for 5,000 or more of them. They will go to the Dead Letter Office.

Yesterday's trains carried many delegates away from the city. They were met at the stations by the Presbyterians and the Baptists, and many delegates and missionaries are now looking over the city. They will be business men's meetings at Trinity Church at noon to-day, with addresses by missionaries and delegates.

### MISSION COMITY PROPOSED.

#### Committees of Different Countries to Confer on Matters of Common Concern.

The meeting yesterday morning for delegates and missionaries at the Central Presbyterian Church drew an attendance of about 200. It was opened by the Rev. Dr. H. N. Cobb, who said that its object was to consider the best means of conserving, and giving material results to, the work of the conference. An address which had been prepared by the Rev. Dr. E. Judson Smith was then read by Robert E. Sizer, part of which was as follows:

"As we, who compose this Ecumenical Conference, separate for our homes in all parts of the world, we desire you to express to me your love and your faith in Him who has called us to one another, and in new sending us back to our work with new faith in Him who will do for one another, and in new desire to serve the world which He sent His Son to save. We have stood together at the close of the greatest missionary century since the apostolic age. We have taken heart in His promise: 'I will be with you to the end of the world.' We have marked the certain blessing of God upon every effort to obey the great commission to preach the Gospel to every living creature. We have witnessed the inevitable loss and sorrow, disobedience or neglect, we have seen the power of Christ to overcome sin, to purify men and to transform life. And we have renewed our unalterable conviction that Jesus Christ is the only way, the truth, and the life, and that the only duty of all who believe in Him is to do His will and to make Him known in the world."

We look back to the feeble beginnings of the missionary movement in the distant past century, missionary movement in the distant past century, to the modern and open world which then confronted the Church, to the hostility of Governments, to the opposition and indifference of the Church itself. We look out now upon the missionary force extended over the whole world, and impotent faith upon a world explored and opened, upon difficulties clearly defined, and upon the world earnest and awakened around the Church.

A new century is opening before us, in which the darker nations of men will be drawn closer together than in any past age. We refer to one another than in any past age. We refer to testify to the Church that in all essential matters we are of one mind. We believe that the supreme aim of missions is to make Jesus Christ supreme aim of missions is to make Jesus Christ known to the whole world with a view to the salvation of men for time and eternity, and to the establishment in every nation and in every church.

We cannot forbear adding an appeal to all individual Christians and nations to resist in every proper way the tide of evil flowing over the world from Christian lands and cursing the world. We refer to the duty that is our duty through our own preachers and those forces and institutions which grow up where the Gospel preaches, and to the speedy evangelization of the whole world.

A general discussion followed, some of the delegates arguing in favor of some

definitions of the powers as suggested by the conference was at an end, many of the delegates had departed, and the fraction left could not even be resolved. It was decided that all of the ablest of those who had attended the conference. They did not even represent the conference, it was held.

Some of the speakers digressed from the subject, and were inclined to rehearse their experiences in missionary work. They were reminded of the question and to confine themselves to the question under discussion.

The Rev. C. I. Morris, colored, a South African missionary, said that there were 4,000,000 negroes in the South. Of these 4,000,000 he had advocated the sending of students among them to educate them in missionary work. Many missionaries were being needlessly sacrificed to the climatic conditions of Africa, where the colored missionaries from our South could go with impunity.

Dr. Cobb suggested that we now turn to discuss that subject, as the conference had chosen it. Henry Grant addressed the association, and immediately advised that resolutions be adopted providing for the forming of an ecumenical mission association, and immediately Dr. Ellinwood offered the following:

Resolved, That it be the sense of this meeting composed of missionaries and representatives of the churches and societies in Europe, America, Germany, and Scandinavia, and the Executive Committee of the Ecumenical Conference, and the corresponding committees in London, Germany, and Scandinavia, to be requested to consider the question of appointing an international committee, who by correspondence or conference, or in some other way, shall be authorized to make plans of co-operative work on mission questions, and to make known the results of their deliberations to the action which have been represented in this conference.

The offering of the resolution excited somewhat of a hubbub in the hall. One of the delegates thought that at least one practical missionary should be included in the committee, and the resolution provided for. The result of the offering was that the resolution was tabled. It had not been taken than it was suggested that the resolution be tabled. The suggestion was made that the resolution could not have other effect than to convey a misleading impression. This in turn was discussed, and the resolution was then withdrawn from the table, and after a little further discussion was unanimously adopted.

Mr. Grant said afterward that the resolution was in no sense binding, but was simply a recommendation, and that he intended to co-operation and to the elimination of competition and conflicting effort in foreign missionary work.

### RECEPTION TO DELEGATES.

#### Presbyterian Missionaries Entertained by the Foreign Board.

The Board of Foreign Missions of the Presbyterian Church gave a reception from 3 to 5 o'clock yesterday afternoon at their rooms on the eighth floor of the Presbyterian Building to the Presbyterian delegates to the Ecumenical Conference. About 800 persons were present. The Rev. Dr. W. Wells, President of the board, assisted by a committee, consisting of William E. Sizer, John Stewart, and Alexander Maitland, received the guests.

Among those present were the Rev. Dr. John G. Paton from the New Hebrides, the Rev. Dr. E. J. Sizer from the Philippines, the Rev. P. L. Snyder, from Blam; the Rev. F. S. Miller from Korea, and the Rev. Dr. J. S. Miller, Moderator of the Presbyterian General Assembly.

### Banquet for Missionaries.

Some of the prominent missionary delegates to the Ecumenical Conference will be entertained to-night at a banquet given in their honor by the Baptist Social Union in the Manhattan Hotel.

### The Times' Conference Reports.

To the Editor of The New York Times: In behalf of a host of your gratified readers, allow me to thank you for your admirable reports of the proceedings of the magnificent Ecumenical Missionary Conference. They have been more full and accurate than any I have ever read. How it is that you were able to furnish so bountiful a board every morning for a single penny is a "wonder under the sun."

THEODORE L. CUYLER.

Brooklyn, May 2, 1900.

### Appreciates The Times' Reports.

To the Editor of The New York Times: Permit me to thank you for your full reports of the Ecumenical Missionary Conference. After looking carefully at all the leading papers, I am glad to assure you that your reports are better in every way than those of any other.

W. H. HANSEN.

This interesting paragraph about the Ecumenical Conference and its deeper meanings is from the Churchman:

Now that the great Ecumenical Missionary Council is over, and we have had time to appreciate some of its deeper meanings, it is plain that it has borne a splendid testimony to the opportunities for the exercise of courage in the life of religion. The emphasis which is at present being laid upon the strenuous life has great value. It is well that our comfortable optimism and our indolent satisfaction should be sharply challenged by such a call. There is abundant need of the gospel of the strenuous life. The fallacy is in imagining that this fine activity and exercise of masculine effort is to be attained only by stress of war. The quality of courage were indeed an expensive one if, in order to develop it, it were necessary to shoot our neighbors. The great

speeches of the Missionary Council have contradicted this error. They have shown that in the life of the Christian evangelist, even in these days of peace, is beset with peril, and filled with demands upon the supremest qualities of bravery. The one thing which commends the Christian religion to men who are ignorant of it is the quality of unselfishness. The men who have made it plain that they came not to be ministered unto, but to minister. To hold up these two important truths in the presence of the Christian community at this present moment is of sufficient importance to warrant the assembling of this Missionary Conference, even if nothing else were gained by it.

Mr. Knapp pronounces Christian missions an "impertinence"; he charges them with being the source of "positive evil" which is incalculable; he declares them to be "the most futile and the most costly failure in modern history," and enlarges on the "enormous costliness" of the failure; he affirms that "no missionary scheme ever gains any success outside the racial conditions" (whatever that may mean); he defines the original motive of missions to be the rescue of all human beings "from sizzling in the flames of an everlasting hell"; he declares that the only arguments which can be advanced for missions are the plea that they are doing benevolent, philanthropic, and educational work, and that it is a good thing for churches at home to be interested in that work; while he asserts at the same time that such work is not the work for which funds are raised.

Mr. Editor, I have been a student of missions for nearly forty years; I have read much in behalf of them and against them; within the last fifteen years I have visited and inspected Christian missions, and the results of Christian missions, to some extent, in Egypt, Turkey, India, Burma, Ceylon, New Zealand, the Philippines, China, and Japan; and I do not remember ever to have seen, compressed within an equal space, so much ignorance, prejudice, and misrepresentation on the subject as this letter contains. The prejudice grows out of the ignorance, and the misrepresentation out of the prejudice. It is amazing that a man claiming a modicum of American intelligence can be willing to set his name to a statement so superficial, so unfair, so misleading, so injurious. The compensation is that such a statement provokes overwhelming rejoinders.

Christian missions are a response to the command of Him, whose we are, and whom we serve, to "go into all the world and preach the Gospel to every creature," "happily evangelizing all nations, and teaching them to observe all things whatsoever he has commanded. If there were no other warrant for Christian missions, that would seem to be enough for all who profess and call themselves Christians and who propose to show their faith in their Lord and Master by doing His bidding. But there are other warrants in abundance. The aim of missions, the methods of missions, and the results of missions, are a sufficient vindication of missions.

It is true that the first aim of Christian missions is the regeneration of individual character and the amendment of individual lives. But through the individual thus reached missions seek to effect and regenerate society, and through society to influence and reform government. Have missions been true to their aim? Have they accomplished anything in these directions? Ask any field of foreign missions for an answer, and the answer is unmistakable and incontrovertible. There are a thousand voices from a hundred lands.

When one reviews the work of Christian missions for the last century, for fifty years even, for even the last quarter of a century, in purifying the relation between the sexes, in maintaining the integrity of the family, in softening the care of children, in the encouragement of manual industries, in the elevation of woman, in the extinction of slavery and the repression of the slave trade, in putting an end to cannibalism, in effecting prison reform, in the application

of modern medical science, in the introduction of systems of sanitation, in mitigation of war, not to speak of other lines of influence; when one, I say, reviews and measures even a part of what has been accomplished under these heads, how can it be possible to make such a statement as that for which Mr. Knapp assumes responsibility? And I unhesitatingly affirm that it is precisely this work for which the money for missions is given.

Statistics are inadequate and often untrustworthy, but making all due allowance for inadequacy and untrustworthiness, what is the lesson of the barest outline of the missionary statistics of the time, even when understated? Five hundred foreign missionary organizations, 18,000 ordained missionaries, 80,000 ordained native workers, 53,000 stations, 14,000 organized churches, more than 1,500,000 communicants, more than 100,000 communicants added to these churches in the last year reported; 25,000 Sunday-schools; 20,000 colleges, academies, and schools, educating more than 1,000,000 people; nearly 400 hospitals, treating 2,000,000 patients with 6,000,000 treatments a year; 2,500 orphan asylums and the like; 100 leper homes; and so on indefinitely, with accompanying changes in individual characters and lives, in social organization and order, and in form and administration of government of which no figures can give the slightest idea. Asia, Africa, and the islands of the sea all cry out in protest against Mr. Knapp's calumny of Christian missions.

The strongest testimonies for missions come, not from missionaries, theorists, or hurrying travellers, but from foreign residents in non-Christian lands, who know whereof they speak, and from the natives for whom Christian missions have been the introduction to a new life. As one example of such testimonies—and their name is legion—I will simply quote the late Mr. Buck, United States minister to Japan, who told me, with his own lips, in 1891, as I

sat with him in a Christian parlor in the city of Tokio, that the result of his years of observation in that country was that Christian missions had done more for the advancement of the Japanese people than all other influences and forces put together.

EDWARD ABBOTT.  
Cambridge, Mass., December 18.

Post  
Dec 19 1903

## OPINIONS OF READERS OF "THE EVENING POST."

**The Work of Christian Missions—What Has Been Accomplished by Them—The True Missionary Spirit.**

TO THE EDITOR OF THE EVENING POST:

SIR: My attention has been called by a friend at a distance to a letter in your issue of December 12, over the signature of Arthur May Knapp, making a violent and virulent attack upon Christian missions. I am not a missionary, but I am a believer in Christian missions, and I beg for the favor of space in your columns for a reply, prompted by an honest indignation which I will not attempt to conceal.

Five times in the course of this letter Mr. Knapp characterizes Christian missions as an "invasion." What is an "invasion?" It is an entrance into another's territory, with hostile intent. Four times he applies to missions the offensive term "illbustering." What is "illbustering?" It is the lawless invasion of another's territory for the purpose of accomplishing revolution by force of arms. I admit that Christian missions may be called an "entrance into foreign territory, with a revolutionary purpose," but I deny that that purpose is hostile or accomplished by force of arms.

## CRITICS OF MISSIONARIES.

Answered in a Strong Letter by Rev. Dr. Campbell  
—Their Work Reviewed—Eminent Authorities  
Quoted Showing that They are Men of Scholarship  
and Ability, who are Doing Much for  
Progress and Humanity.

To the Editor of the Roanoke Evening World:

I have just read your editorial in to-day's copy of the Evening World. I had read several days previously the article which was the occasion of it. Such attacks as the correspondent from whom you quote makes, are not new. The strange thing is that they do not cease. It seems amazing until one can know the circumstances of the writers of such articles, that they should ever be written.

It may not be known to all of your readers that foreigners, either American or European, in China and Japan, except missionaries, seldom get beyond the treaty ports in these countries. They are not allowed to go.

It may not be known to some of your readers that the foreign communities in these countries, made up of persons who have been led there by motives of curiosity or business, are generally not a credit to the countries from which they come. Writers of hooks on Japan, who are not missionaries, join in describing these foreign residents as anything but a recommendation of their countries. Moseley in his "Budget of Letters from Japan," states that the foreign communities in that country are very immoral. Mr. Donovan, who once filled an important position under the Chinese Government, says that these residents are either ignorant of the work of missionaries, or their lives are so immoral that they studiously avoid them. Charles Darwin the great evolutionist, in his "Voyage of the Beagle," says that the foreign travellers and residents in the South Sea Islands who write with such hostility to missions there, are men who find the missionary an obstacle to the accomplishment of their evil purposes.

We venture the assertion that it is among these residents that the critic has found his home while in Japan, and we may therefore have anticipated the kind of information he would furnish his readers in this country concerning missionaries.

Over against such detractors as Cockerill and Kirkland, what an array of testimony may be presented. In his "The Mikado's

Empire," Griffiths of the Imperial University of Tokio, Japan, says: It is hard to find an average man of the world in Japan who has any clear idea of what missionaries are doing or have done. Their dense ignorance borders on the ridiculous." He says that with but few exceptions the American missionaries in Japan are a notable body of cultured gentlemen and ladies. They have translated large portions of the Bible in a scholarly and simple version. The standard Japanese-English and English-Japanese dictionary is fourteen years' work by Dr. Hepburn. The first grammar of the Japanese language printed in English, the beginning of a Christian popular literature and hymnology, the organization of Christian churches, the introduction of theological seminaries and of girls' schools, are the work of American ladies and gentlemen.

Professor Rein of Marburg, Germany, was sent at the cost of the Prussian Government, to prepare a work on Japan. In that work he states: "The missionaries, who are good speakers and masters of the language, always have a large number of hearers, and are forming congregations which justify the largest expectations. The greatest hindrances in the way of preaching the Gospel have disappeared, yet they have no lack of difficulties with which to contend. The greatest and most lamentable being, not so much the indifference of the heathen Japanese, or the variety of Christian confessions, as the indifference, nay, even the enmity towards Christianity of many foreigners, who give utterance to their feeling by word and deed."

Maclay in his book states further that the presence of missionaries is a continued rebuke to the greater portion of the foreign community, who are leading lives they would not think of leading at home. The natives, however, have learned to draw a line between these and the missionaries, and naturally say that the missionaries must be of a higher caste. These learn the language accurately and elegantly, and instruct the people carefully and thoroughly, and the people soon learn to love and respect them.

Mr. Arthur L. Shumway, the accredited correspondent of one of the great papers of this country, visited a few years since a number of foreign lands, and had every opportunity for inspecting mission operations. He inspected the work in several of the principal cities of the Japanese empire, and then went elsewhere. His testimony was that what he found true in Japan he found true everywhere else, viz: that missionaries were, almost without exception, men and women of the most excellent character, and also the ripest scholarship and intellectual culture. Said he: "Turn to the Oriental shelves in our libraries and you will be amazed to find that nearly all of the brightest and deepest and most valuable books there have been written by missionaries. To missionary pens we are indebted for the most reliable information that we have regarding the far East, as well as for the most fascinating, poetical, and scholarly of the correct pictures of Oriental life that we have. There are a few exceptions to this rule, but by their very scarcity they only serve to prove the rule."

Says Mr. Shumway. One day I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul-General, in that great city, when we met and passed a quiet, modest-mannered man on his way into the city. Said Mr. Seymour, pointing in the direction of the receding figure:

"That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838, and has already treated three-quarters of a million patients, I believe. I consider that he is the peer of any

living surgeon in the world to-day. To my personal knowledge he undertakes almost daily cases which our most distinguished surgeons at home dare not attempt, even Philadelphia the medical capital of our country. I suppose that humble man might just as well as not be enjoying an income of from \$50,000 to \$75,000 a year, instead of his present small salary, if he was only practicing in the city of New York on his own account. And I suppose he knows it, too."

And yet men can be found who write disparagingly of such a man and his coworkers.

Is it true that the people whom the missionary desires to save deride him and despise him? Some do. I am personally acquainted with the late Dr. Happer of Canton, China. He proposed to erect, at a cost of \$125,000, a college in that city. If missionaries are so despised why did more than four hundred Chinese officers, gentry, and scholars of Canton and vicinity, present to him a request that he locate his Christian college in their city? Why did they guarantee that the college should have as many students as it could accommodate? Why did the Chinese governor of the large island of Formosa choose a Christian missionary to plan and superintend a college he was erecting on that island? If this is true universally, why did the Japanese government permit missionaries to distribute copies of the Word of God among the soldiers and accompany them as chaplains?

Why does Pak-Yong-Ho, late minister in Corea, and one of its leading officials, testify to the good work of missionaries, and give it as his opinion that an army of Christian teachers and workers should be placed in every part of his country to Christianize and educate his people? A few years since I met Mr. Ye-Cha-Yun, the Korean Minister to this country, and for two Sabbaths had him as an attentive listener in church! I have never met a man who had for missionaries a profounder respect than he, and when his wife was about to return to her own country a short time before her departure she embraced Christianity and united with the Presbyterian church in Salem, Va.

It seems amazing when one thinks of the personnel of our mission stations that any one should dream of them as "factless, bigoted, poorly equipped men," and when one reads of a distinguished admiral speaking of them as "a bad lot," he thinks of such men as Drs. Van Dyck, Jessup, Deunis, Eddy, Ford, Bliss, Wm. M. Thomson, Goodall, Schauflier, Dwight, and of hundreds of others like them. He thinks of Mackay, of Uganda, of Bishop Hannington, of Livingston, of Paton, of Moffat, of William Burns, of Judson, and of Duff. To speak of such men as "a bad lot" is like man-

tioning the names of Drs. Hoge, Lafferty, and Dickinson, of Richmond, of Bishops Whittle and Randolph, and Professors Venable, Smith, and Harris, and writing after their names, "a bad lot."

The distinguished Archdeacon Farrar says: "To sneer at missionaries—a thing so cheap and so easy to do—has always been the fashion of libertines and cynics and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and faithless man."

W. C. CAMPBELL.

*Ladies and Gentlemen:* I am very much obliged to those who have this meeting in charge, for the honor they have done me in calling me to reside over this great assembly, met to consider so great a work as ~~the~~ Foreign and Home Missions. The Presbyterian Church has been greatly, perhaps unduly, celebrated for its power of resistance. But it has been steadfast for liberty, and it has kept steadfast for education. It has been in the United States the pioneer educator. It has stood for the highest scholarship, and it has equally stood against that pseudo latitudinarian philosophy which says there is no God, and that from a study of His Word says He has given us no Word. It has been strenuous in its opposition to this doctrine, and has stood as stiff as a steel beam for the faith delivered to our fathers, and it still stands with steadfastness for that essential doctrine—the inspired Word.

It is not an illiberal Church. There is no body of Christians in the world that opens its arms wider or more lovingly to all who love the Master than the Presbyterian Church. It is catholic in its sympathy and in cooperation with all churches, and though it has made no boast or shout, it has yet been an aggressive Church. The Presbyterian Church in its struggles for the truth has not always contented itself with defensive warfare; but it has been a missionary Church from the beginning. The missionary spirit is inherent in it. The specific command to go forth and preach was simply a line upon line, and so we meet here to-night in this great assembly to accumulate of the week's effort and to take counsel how we can best advance the cause of Foreign Missions.

I have sometimes in missionary meetings heard speakers talk about the needs of the Boards. That is a sadly illogical way of putting things. A man who has his grocery bill unpaid may just as well talk about the needs of his butler. We are met to-night to talk about the needs of the Church, the needs of the world, and to consider those first duties which our church membership implies. I am not in the presence of these divines prepared to indulge in any exegesis. I would remind you, however, that the precept to "hold fast that which is good" relates only to doctrine and not to shekels.



# SCHOOLING IN THE SOUTH

## The Extension of Education Urged at a Mass Meeting.

One Million Dollars to be Asked for to Supplement the Gift of John D.

Rockefeller—Address of Southerners.

President William H. Baldwin, Jr., of the General Education Board announced at a largely attended mass meeting in Carnegie Hall last evening that within a short time an appeal would be made to the country for funds to supplement the gift of \$1,000,000 of John D. Rockefeller last Spring for carrying on the work of the board.

"The \$100,000 a year for ten years permitted by this gift," Mr. Baldwin declared, "is but a drop in the bucket. The trustees of this fund believe that every dollar expended in education in the South is a good investment, and they are going to ask the people of this whole country to make such an investment. We have provided a business organization composed of men every one of whose names is a household word—men whom you can trust—who are to manage this money in the best possible way, and it is to this board that we are going to ask the public to intrust funds for this great purpose."

The mass meeting at which this announcement was made was under the auspices of the Armstrong Association; and was in the general interest of Southern education. President C. Ogden of the Southern Education Board occupied a seat on the platform, and there were present many others connected prominently with educational movements. Morris K. Jesup presided over the assemblage, and the speakers were Charles W. Dabney, President of the University of Tennessee; C. D. McIver, President of the North Carolina State Normal and Industrial School; William H. Baldwin, Jr., and President E. A. Alderman of Tulane University.

William Jay Schieffelin, President of the Armstrong Association, called the meeting to order, and Bishop Doane of Albany introduced Mr. Jesup as the Chairman of the meeting. Mr. Jesup thereupon introduced Dr. Dabney, who spoke, in part, as follows:

"First, I ask you, who are the people about whose education we are speaking? In 1900 these States south of the Potomac contained, in round numbers, 10,000,000 people, 10,000,000 of them white and 6,000,000 black. In these States there are 3,983,100 white and 2,420,000 colored children of school age—1 of 4, 199."

"The important question is, what is the South doing for these children? In 1900 only 10 per cent of them were enrolled in the schools, over 2,500,000 of them being out of school. In that year the average daily attendance was only 70 per cent, of those enrolled. Only 42 per cent. are actually at school. One-half of the negroes get no schooling whatever. One white child in five is left wholly illiterate. Careful analysis of the reports of State Superintendents, showing the attendance by grades, indicates that the average child, white and black, together, who attends school at all stops with the third grade. In North Carolina the average white gets only 2.6 years of schooling, both private and public. In the whole South the average child gets only one year of schooling of all kinds in his entire life; and what schooling it is."

"Is the way we are educating these citizens of the Republic, the voters who will have to determine the destinies not only of this people, but of millions of others beyond the seas. Have we not missionary work enough to do here at our own doors without going to Cuba, Porto Rico, or the Philippines?"

little education? Have we no schools in the country? Yes, but what kind of schools. The average value of real property in North Carolina is \$180, in South Carolina \$178, in Georgia \$222, and in Alabama \$212. The average salary of a teacher in North Carolina is \$23.50, in South Carolina \$22.00, in Georgia \$27, and in Alabama \$27.50.

The schools are open in North Carolina an average of 70.8 days, in South Carolina 88.4, in Georgia 112, and in Alabama 76.3. The average expenditure per pupil for average attendance is, in North Carolina \$2.70, in South Carolina \$2.60, in Georgia \$6.04, and in Alabama \$4.42 per annum. In other words, in these States, if school houses costing an average of \$276 each, under teachers receiving the average salary of \$25 a month, we are giving the children an actual attendance worth five cents' worth of education a day for 87 days only in the year.

"Now behold the results in the adult people. Comparing the percentages of illiterate whites over twenty-one years of age in the Southern States since 1840, we find that while they increased during and immediately after the civil war they have decreased but very slowly ever since. These percentages in typical Southern States have just gotten back to where they were in 1850. In other words, among the whites of the South there exists a proportion of illiterate men over twenty-one years of age as we had fifty years ago.

"In half a century we have made no progress in lifting the dark cloud of ignorance which hangs over the people of Tennessee. There are now 15,000 more illiterate white men than there were thirty years ago, while the public school system was first established there as 500,000 whites in the South who can neither read nor write."

"In 1900 the percentage of illiterates among males over twenty-one—native whites, mind you, the sons of native parents—was, in Virginia 12.5, in North Carolina 19, in South Carolina 12.6, in Georgia 12.1, in Alabama 14.2, in Tennessee 13.4, and in Kentucky 15.3. In Mississippi it is only 8.3, a marked difference readily traceable to their better schools, established some twenty years ago. These are not negroes, but grown white men, the descendants of the original Southern stock."

"The material restoration of the South since the war has been marvelous, but the Southern people are still poor. For each child in the South there is only \$1.37 in Tennessee only \$2.27 of taxable value against \$2.61 of taxable value behind every child in New York. The people of the South are doing as much per taxable dollar as those of the North, but the taxable valuation in New York is 20 per cent greater. It costs only \$1.37 for each child's education last year, while New York spent \$10.91. Mississippi spends 10 cents for the common school education of her children—seven times as much as North Carolina and eight times as much as Tennessee."

"The Southern people are poor, but they are a heroic people, and I predict that within the next decade they will be doing as much if not more for the education of their children than any other section. It must be borne in mind that the Southern people have more children in proportion to adults than any other section. In South Carolina there are only 51 adult males to every 100 children, while in New York there are 102 to every 100. In the North each child is dependent upon only one wage earner; in the South each wage earner must support two children. The people are poor because they are ignorant, and they are ignorant because they are poor. Nothing but industrial education can solve the problem."

"Another fact must be borne in mind, namely, that the two races in the South must forever be educated apart. That means that the South must always run two parallel systems of education. If this successfully, the white man must first be educated. The undeveloped white man must be discovered. That is the first step. The South is not primarily the education of the negro, but the discovery of the undeveloped white man, who must be educated in order that the negro may be led in the proper way."

"We must about this question of race prejudice? It is not peculiar to the white people of the South. I believe this prejudice has been planted in the heart of the plain people of the South to keep their blood pure, and it is going to persist until reason and culture take its place as the guardian of race purity."

"The only way, therefore, to remove all unreasonable race prejudice is to educate the white man as long as the white man sees any danger to his child or his grandchild from the negro, just so long as the white man can do all he can to keep him out of his own way."

Dr. McIver said that in North Carolina, where he lives, salaries were getting larger, school terms were being lengthened, and great progress was being made in education in general, even if the present percentages did appear unfavorable. Dr. McIver was followed by Mr. Baldwin, who made a short statement concerning the purposes of the General Education Board, and President Alderman spoke briefly concerning the progress of education in the Nation.

# PAN DAILY MAIL

Dec 4 1906

## MISSIONARIES AND THE PRESS.

In *The Spirit of Missions* for November we find the following:—

It was to be expected that the celebration of the "Haystack anniversary" at Williamstown, Mass., would bring to the front in the daily press the question of missions. The friends of foreign missions are almost disposed to fear in these days that they may be subject to the vote pronounced "when all men shall speak well of you." A great change is indeed noticeable both in the method and tone of discussing the missionary question. It is not, of course, to be expected that the religious and spiritual side will strongly appeal to the average editor, any more than it does to the average American citizen, but we are grateful for the larger measure of justice which is being rendered to the cause, even if the ground upon which it is given be not a high one.

We trust that this account of an altered attitude towards missionaries on the part of the press may prove well founded. A fact most difficult to explain in connexion with Far-Eastern journalism has always been its markedly hostile tone in discussing everything relating to missionary work. One can not but suppose that some reason, of greater or less validity, lies at the root of this strange prejudice, yet we are not singular in saying that even the loudest of the hostile writers has never attempted to clearly justify his position. On the other hand even the worst enemy of these propagandists of religion can not have failed to admire the patient fortitude they have shown in the face of such abuse. They have never attempted to defend themselves, and that continued forbearance would certainly not have been possible without profound confidence in the ultimate triumph of truth. There have undoubtedly been cases, and there always will be cases, where the zeal of the missionary, not sufficiently regulated, has betrayed him into excesses which the unsympathetic layman easily detects and attacks, never pausing to think that without such zeal there never could have been any missionaries at all, or that no system has ever yet been justified in all its disciples. But it admits of no question that when the record is fairly considered an enormous preponderance appears on the side of the missionary as a factor of human progress. Here in Japan the country owes to him an immense debt of gratitude for his example no less than for his efforts, and in China his quiet, self-sacrificing labours have done much for the cause of moral elevation. That he should not be fully appreciated is, perhaps, inevitable. Nothing good is ever appreciated at its true worth. But that he should be assailed and abused is one of the strangest phenomena of modern times.

The following Letter of

SIR MORTIMER DURAND, THE BRITISH  
AMBASSADOR,

IS PRINTED BY HIS PERMISSION.

American Consul Tells of  
Conversion in the Far East

The story of the conversion of a United States consul in a mission church in Singapore, the appeal of an Episcopal secretary for unity in the work of the faith, and the plea of a New York lawyer for unselfish devotion to the mission campaign were heard by a throng of clergymen and divinity students in Park Street Church yesterday morning at a meeting under the management of the Laymen's Missionary Movement. The consul was David F. Wilber, now consul-general at Halifax, formerly of Singapore. The secretary was Dr. Arthur S. Lloyd, and the lawyer was Mornay Williams.

Consul Wilber told of his observation for two years of the Methodist missions in the Straits settlements, and there was round upon round of applause when Consul Wilber ended his story of his conversion by saying: "If made up my mind that if God could make such a finished product as I saw in Singapore out of the raw material there, he could make something out of me. I had been an American heathen, and 15,000 miles away from home, my wife and myself existed in the way for Christ. I have come to regard the American and eastern heathen as one and the same, except that the one is heathen from choice, and the other can't help it."

Mornay Williams, a distinguished New York lawyer, told of "preachers and teachers in the pulpit, what it seemed to the serious laymen they had a right to expect from their pastors." As a Trinity Church on Sunday night, he revealed in his address a remarkable familiarity with the poets, whom he regards "as the true interpreters, the oracles, who give us flashes of insight into the meaning of great events and the direction of tendencies."

Quoting from one of the "intricate poems of Robert Browning" the poet's commentary upon the psalmist's conception of man as honor clothed and glory crowned, he said that the only over-production of which we will ever die is the over-production for self. This laymen's movement comes to try to give the glory of unselfishness to American manhood, he went on to say. Until we learn that sacrifice is the secret of moral, mental and physical achievement, we have not begun to live. It is a profound misconception to suppose that in emphasizing the world-wide

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July 24, 1905

Dear Mr. McBee:

You asked me, when you were here, whether I could tell you anything about the work of the American missionaries whom I had met in Persia and other parts of the East.

I think I cannot answer better than by quoting what my wife wrote in a book she published two years ago, "An Autumn Tour in Western Persia." After a description of the English Mission at Julfa, comes the following passage: "In Tehran the American missionaries and the American hospital occupy the field, and nobly they do their work. At that place, the capital of Persia, where we have a large Legation, and something like a hundred British subjects, we are entirely dependent upon the American Presbyterian Mission. With the broad-minded, tolerant common sense which seems to characterize American missionaries all the world over, the Presbyterian ministers in Tehran give the English community an English Church service every Sunday, and to them we are indebted for all religious offices. They christen our children, and comfort our sick, and read the burial service over our dead, and lay them to rest in the desolate cemetery out on the stony plain. Six years ago, when England and America were, or seemed to be, on the brink of war on account of Venezuela, we used to meet every Sunday morning in the American mission chapel, and there Americans and Englishmen knelt side by side, and prayed for 'the most gracious sovereign lady Queen Victoria and the President of the United States.' We were all together at Tehran, all the English-speaking people, and I shall never, as long as I live, forget the kindness I met with from our American friends."

I am not sure that I can usefully add much to my wife's words about the Tehran mission, but I should like to say that I am most grateful to the American missionaries for their unvarying kindness. Our people in Tehran turned to them, and turn to them now, for every sort of help, and always with the certainty of receiving it. In their dealings with us they seemed to me a most devoted and at the same time a most broad-minded set of men and women.

I should be going out of my province if I were to express any opinion upon the work of other American missionaries with which I am not personally acquainted, or indeed upon the work of the Tehran missionaries except in so far as it concerns English people. It is for their countrymen to judge of this.

But I may, perhaps, without impertinence, say a few words on the general question of missionary work in the East, where I have spent many years of my life.

I have heard it stated that missionary work in those regions is at best wasted—that practically no results follow from the expenditure of so many valuable lives, and of so much labor and money; that the

missionaries make few converts, and that those they make turn out badly; that by attacking the religion of the people about whom the missionaries arouse hostility against all Christians, and do positive harm; and so on.

As to these statements I will not trouble you with my views in detail. There are many men better fitted than I am to judge how far they are true; and how far, if there is truth in them, they should be allowed to influence the attitude of Christian nations toward missionary work. But I feel bound to say that, so far as my personal experience goes, many Christian converts are sincere, and show it in their lives, and secondly, that when I have seen harm done by missionaries it has been done by the wrong sort of missionaries.

As to the latter point, an injudicious missionary may in certain circumstances do almost as much harm as an injudicious diplomatist, and I have known injudicious missionaries; but when missionaries were not injudicious I found them an influence for good, even if they did not make "converts." So far as my experience goes, men who obey the laws of the country in which they reside, and who are gentle and considerate and courteous to all about them, very rarely get into trouble, and are a help rather than a hindrance to their countrymen. Of course they do get into trouble occasionally, and deplorable outrages occur, for some "pagans" are as fanatical as some professing Christians, and Oriental Governments are not always strong enough to keep their fanatics in order, as we now keep ours. But there is much religious toleration among Orientals in general, for people who behave properly. I could give many instances to prove this. I have even known a missionary in Persia, an American by the way, who was invited to enter a great Mahomedan mosque in a particularly fanatical town, and to say to the congregation whatever he wished to say. He was heard with attention, and courteously thanked at the end of his address.

The fact is, I think, that it lies with the men who choose and send out missionaries, whether they do harm or good. Missionary work is difficult and delicate work, and in fairness to Governments as well as individuals, hot-headed and tactless men, however devoted, should not be sent out to do it. Missionaries should be chosen with great care. Provided that they are of the right stamp, of the stamp of many whom I have known in Persia and elsewhere, I can only say that if I were ever again an administrator or a diplomatist in a non-Christian country, I would, from a purely business point of view, as a Government official, far sooner have them than not have them within the limits of my charge.

Believe me,  
Yours sincerely,  
H. M. DURAND.

Washington, D. C.

American Missionaries in the East.

Dec. 27, 1902

### The Hon. A. E. Buck.

It is with profound regret that we record the death of the Hon. Alfred E. Buck, Envoy Extraordinary and Minister Plenipotentiary of the United States in Japan. Col. Buck died suddenly November eighth, from heart failure, while duck hunting on the Imperial Preserves in Chiba, some ten miles from Tokyo.

He won his military title by honorable service in the Civil War, as commander of a regiment of colored troops. After the war, he resided in the South throughout the reconstruction period, and served one term in the National House of Representatives. He was recognised as the leader of his party in the state of Georgia. This leadership, by virtue of his transparent unselfishness, and his open-hearted sincerity and fairness under the most trying circumstances, he made consistent with warm personal relations with his political opponents.

He was appointed Minister to Japan in 1897, and exhibited here the same high qualities which had marked his political life. Some of his decisions as Minister did not meet universal acceptance among the foreign residents in Japan, but those most controverted here were sustained by the State Department at Washington, while his evident sincerity and sturdiness of character won the respect and esteem of those at issue with him.

To the Japanese, he was always a friend. He had his own views regarding public questions, and his geniality and friendliness secured him opportunities for the expression of those views with freedom; yet so far as appeared, he never gave offence, and when the end came, all felt, both high and low, that a true friend, as well as a wise and disinterested counsellor had passed away.

There is, we are glad to say, no missionary question in Japan; that is, none in any international sense of the word.

We missionaries, like all other foreigners, stand face to face with the Japanese authorities, and we are content to have it so. As religious teachers, we have the same rights, no more, no less, than our Japanese friends and associates, and with this too we are content. Any missionary question which may exist is purely domestic and its treatment lies fully within the scope of the laws and regulations of the Japanese Government. This is normal and every way fitting. Still, we missionaries feel the loss of Col. Buck with especial keenness. We asked no discrimination and none was shown. He did not forget, however, that a considerable proportion of those who looked to him as their Minister were missionaries and he made it a part of his business to acquaint himself with them and their work. For this purpose he visited not merely churches and schools in the capital, but responded to invitations from distant interior stations. He unquestionably possessed much fuller and more direct knowledge of the condition and scope of the missionary movement than any of his predecessors. He confessed to the writer that when he came to Japan, he doubted the value of this movement, but that his observation had made him a true friend of missions. His testimony on this subject to travellers was of the greatest value and in some cases, certainly, brought about a conversion like his own.

His interest in Missions was carried into details. He was glad to share in the various charities to which the Christian community is committed and was a regular monthly contributor to some. He was a man of intense public spirit and gave generously to all good causes.

While not, we believe, technically a member of any church, he was his life long a regular attendant on public worship. In Tokyo, his lot was cast with the Union Church and he was rarely absent from his seat at the Sunday services. He was a good man of

symmetrical character whom we all honored. We mourn his loss alike as a personal friend and as an upright, self-forgetful representative of the country he loved and to which he had devoted a long and useful life.

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### The Funeral of the Honourable Colonel Buck.

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It need scarcely be said that the funeral of the late Representative of the United States at the Court of Japan, which took place on the 8th instant, was a remarkably imposing ceremony. Japanese officials were not likely to be perfunctory in paying the last tribute of respect to the memory of a man who, representing the nation

mourners, on assembling in the Cathedral, found that the coffin had already been placed in the chancel, where it rested among a wealth of wreathes and other floral tributes, some of imposing dimensions—as that sent by His Majesty the Emperor—and some remarkable less for wealth of decorative effect than for beauty of arrangement and rarity of blossoms. \* \* \*

The transport from the Legation to the Cathedral was altogether private, but that from the Cathedral to Shim-bashi lacked no detail of ceremonious observance, the hearse being preceded and followed by a large body of Japanese troops and by a number of officers of the United States Navy. Precisely at 11 o'clock, the hour fixed

*he China Daily News  
Nov 10 90 +*

## A CHINESE APPRECIATION OF MISSIONARY EFFORT.

It is one of the penalties of journalism that the material to be chronicled from any distance consists so largely of things going wrong, and that things going right do not always afford much opportunity for more than a passing remark. Yet there are occasions when much may be suggested by a short paragraph. The present one has to do with twenty years' quiet work of a missionary in the south of the Anhui province, as witnessed to by two graceful documents of appreciation drawn up, on his return home, by the prefectural and country mandarins of the neighbourhood where he resided. The prefectural mandarin has written of him: "During the past few years, whenever I have interviewed the gentry and scholars, the merchants and the people generally, in the country around, they all without exception have spoken of his goodness in a most spontaneous fashion. Those worn with age or ruddy with youth all tell the same tale. A refined friendship has been cemented between the missionary and myself, during the whole of which I have never heard him utter an ungenerous word, or seen a frown upon his face. We have often chatted together at considerable length, and on each occasion there has been the unconstrained outflow of thought and feeling. I have been glad indeed in my wanderings to have met with such a friend. And I have been even more glad to note the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a valuable contribution has been secured toward cordial international relations gener-

ally." And many such words. To which the country mandarin adds much more, saying, among other things: "He has lived here for twenty years, and managed matters so well that there has been no enmity between the populace and the Church. Indeed, the whole prefecture unites as one in his praises,—a fact so well known that I need not relate it. He has been pre-eminent in his proclamation of religion, both in its details and in its permeating principles. And he may rest assured that after his return, his instruction and doctrine will continue to progress more and more."

Irresponsible writers about things in China often make the remark that it is the missionaries that are at the bottom of all the troubles between natives and foreigners in the Empire. Such remarks are the product of complete ignorance, or of hasty generalisation from insufficient and inaccurate premises, or sometimes actual malevolence. All missionaries are lumped together in one condemnation, as if there were not missionaries and missionaries, as there are merchants and merchants, correspondents and correspondents, and even consuls and consuls. All the good work done by missionary schools and hospitals, by the teaching of a purer and higher morality, and by the quiet influence exerted by the presence of a Western home, and centre of Western civilisation in a Chinese town, is flippantly ignored. Even a little attempt to enquire into the facts would show how often the officials come to the missionary for practical advice on secular matters, and how seldom they ask in vain. The missionary of to-day is almost always an educated man, selected as one whose services will be of value to his Society as well as to those among whom his home is to be; for the Societies at home have long ago ceased to enroll and send out anyone who thought or said he felt "a call" to mission work. His work itself, as well as the counsel he receives from the "elder statesmen" of his Church, soon makes him tolerant and broad-minded, while his value to the

the Commerce of his country as a pioneer in the still little-known interior of China is incontestable. There is not a traveller in China, however much he may sneer at missionaries before he starts, who does not testify to kindnesses, help, and information received from the representatives of the Churches scattered all over the eighteen provinces.

Under these circumstances, and considering the ignorant charge to which we have already alluded, such unsought testimony from Chinese officials who have been in constant contact with the missionary through a long series of years, is to be heartily welcomed. It should be noted that this is far from being an isolated case. And the regard for missionaries evoked by their personal influence is being greatly increased at the present time by the desire for Western knowledge that is permeating China from the Empress Dowager down to the youngest student who believes that he carries in his scanty baggage the seals of a high provincial official. Except possibly in very rare cases, there would be no condemnation of missionaries if their judges would take the trouble to study the subject a little before passing judgment. For ourselves, we do not hesitate to say that our journal would lose half the value its friends ascribe to it without the assistance of our best correspondents in China, the missionaries. Unobtrusive as their labours are, they are widespread, and they are of incalculable permanent value; and it is most gratifying to see that value recognised by the officials of the country which they do so much to benefit.

## A STATESMAN'S VIEW OF MISSIONS.

It is refreshing to read the straightforward tribute to missions in the address delivered by the Hon. John W. Foster at the Episcopal Convention at Minneapolis last week. We have been treated of late to an unusual amount of criticism of missions. Passing travelers, diplomatic and naval officials, resident merchants, Buddhist priests, Hindoo philosophers, have combined in an attack that has had not a little weight with some who were not fully posted as to the facts. With some exceptions, they have been calm in tone and judicial in manner, and their assumption of absolute knowledge has been so complete as almost to overpower the ordinary reader, who is sometimes tempted to think that perhaps, after all, these men and women whom he has been brought up to revere were, not less noble in their purpose, but less wise in their action than he had supposed.

To all such persons, and to those who are liable to meet them, we commend ex-Secretary Foster's words. Not less calm and judicial in tone than Norman and Curzon and Vivekananda and their associates, his statements carry on their face the evidence of an amount of personal investigation which does not appear in theirs. To begin with he admits that his first impression was one of disappointment at the small results apparent, and acknowledges that this was the prevailing testimony of natives, foreign residents engaged in business and business officials. Closer examination, however, changed his opinion. In India he found great improvement in the moral and social condition of the people, great advance in education, hope for women and the lower classes such as had, under the old religions, been impossible, and a number of Christians equal to those that could be counted under the Roman Empire at the end of the first century of the Christian era, a fact which he considers a just indication of success. As to the relation of missions to the general welfare of the country he mentions two significant facts: the contribution by the British administration of \$100,000 annually to the support of missions, and the statement by a Government official that if missions did not exist, it would be the Government's duty to invent them.

Similar is his testimony to the work being done in China—medical, educational and evangelistic. The charge that the Chinese are so stolid and utterly degraded, that it is a hopeless task to attempt to convert them, he answers by the simple account of what he saw in a revival at one of the stations of the Methodist Episcopal Church. Even the riots, he considers, do not indicate any general hostility among the great mass of the people or nobility to the missionaries or their work, but are the direct result of the scheming of the literati and the mandarins, assisted by the unpopularity of the Government in view of the victory of Japan in the late war. Turning to Japan, after hearty words of appreciation for her great advance, he utters a word of warning, in the remark that "she makes a great mistake in accepting the results while she rejects the cause of Christian civilization"; but there is still sharper rebuke to some Americans in the following:

"Christianity, however, would undoubtedly be to-day the recognized religion of Japan had those nominal adherents to it, with whom she first became acquainted, been true to their principles."

Missionaries in the field who have become almost fearful to entertain American guests, lest their hospitality be turned into occasion for attack, will read with gratitude Mr. Foster's tribute to the self-denial which even in comfortable homes and with several servants makes of their life a long-continued, almost unintermitting tax upon strength, physical, mental and nervous. They will also indorse most heartily his interpretation of their appeal for

government help as being based not at all on their views as missionaries but on their rights as citizens to the same protection accorded to other citizens. Perhaps the most significant passage of all is that in which he claims the triumph of Christianity and shows the present opportunity furnished by open doors to the whole heathen world, except Tibet, by accumulated facilities of steam, electricity and the press, and most of all by the fact that the Bible is open to nine-tenths of the population of the earth in their native languages.

Such words, coming from the man who probably did more than any other to bring about an honorable peace between two nations, themselves the field of extensive missionary effort, are full of meaning. No man who did not understand both Chinese and Japanese character could have had his influence with Chinese and Japanese rulers. More than that, they are the words of a man trained by a long experience to sift evidence and form just conclusions—one intimately acquainted as Secretary of State with foreign nations—and as such they must have weight, not only with men who already sympathize with missionary work, but with those who do not. We do not forget the testimony already given by Minister Denby in China, by every minister that has spent more than a few months in Turkey, by English ambassadors and statesmen, including Governors-General of India and such men as Lord Shaftesbury—in fact, by every man of broad outlook who has taken the pains to examine into the work of missions. If missions needed defenders they have had them by the score; but none the

less will mission workers in every field be personally grateful to Mr. Foster for his stirring words and earnest appeal.

## SHOULD LOWER RACES BE TAUGHT TO READ?

THIS question was actually discussed by the distinguished explorer of Egyptian antiquity, Prof. W. M. Flinders Petrie, at the last meeting of the British Scientific Association. It seems incredible that such a question should even be raised.

And yet it has been raised. Professor Petrie's point is that the imposition of a foreign system of civilization on any people is injurious, and especially of one "as complex, unnatural and artificial as our own." He says:

"The result is death; we make a dead-house and call it civilization. Scarcely a single race can bear the contact and the burden. And then we talk complacently about the mysterious decay of savages before white men. Let us turn now to our attempts on a higher race, the degenerated and Arabized descendants of a great people, the Egyptians. Here there is much ability to work on, and also a good standard of comfort and morality, conformable to our notions. Yet the planting of another civilization is scarcely to be borne by them. The Europeanized Egyptian is in most cases the mere blotting-paper of civilization, absorbing what is most superficial and undesirable. Yet some will say why not plant all we can? What can be the harm of raising the intellect in some cases if we cannot do it in all? The harm is that you manufacture idiots. Some of the peasantry are taught to read and write, and the result of this burden which their fathers bore not is that they become fools. I cannot say this too plainly; an Egyptian who has had reading and writing thrust on him is, in every case that I have met with, half-witted, silly, or incapable of taking care of himself. His intellect and his health have been undermined and crippled by the forcing of education. With the Copts this is quite different; his fathers have been scribes for thousands of years, and his capacity is far greater, so that he can receive much more without deterioration. Observation of these people leads to the view that the average man cannot receive much more knowledge than his immediate ancestors. What, then, it may be asked, can be done to elevate other races?

How can I benefit them? Most certainly not by hum-  
peaning them. By real education, leading out the mind  
to a natural and solid growth, much can be done, but  
not by enforcing a mass of accomplishments and artificial-  
ities of life. Our bigoted test in reading and writing is  
not in the least justified when we look at the mass of man-  
kind. The exquisite art and noble architecture of Mycenae,  
the undying song of Homer, the extensive trade of the  
Bronze Age, all belonged to people who never read or  
wrote."

This is a most blundering and shortsighted conclusion.  
It is acknowledged that the present Egyptians are de-  
generate descendants of a great people. But people that  
under conditions of oppression and ignorance have de-  
generated can become elevated again. Their ancestors  
could read and rule, why not their descendants, if we  
give them time enough? Of course, to attempt to edu-  
cate a people rising out of ignorance will ruin not a few  
of them. We have seen it in our own country. A com-  
paratively worthless slave may become a more worthless  
vagabond. Liberty injures such a man, but that is no  
reason why we should not have liberty. Education  
spoils fools; that is no reason for not having education.  
Civilization makes many people less picturesque and in-  
teresting to the visitor; that is no reason why they  
should not be civilized. What is good for the Copt is  
good for the Egyptian; what is good for the white man  
is good for the Negro or the Indian. We have heard a  
great deal of this kind of talk in the United States from  
those who think there is no good Indian but a dead  
Indian, and from those who believe that the Negro should  
have only an industrial education and as little reading,  
writing and arithmetic as possible. The splendid exam-  
ples of success in educating and civilizing the so-called  
lower races prove that they are lower simply because  
they have not had opportunities.

Professor Petrie talks about the "mysterious decay of  
savages before white men." The Egyptians are not de-  
caying. The occasion of decay, when it occurs, is gen-  
erally plain. It comes from the introduction of diseases  
new to the people and against which they have not be-  
come immune. It comes from commercial contact, not  
education. It was the "grip" not civilization that  
killed Hawaiians by the tens of thousands. The influ-  
enza was a disease new to their constitutions.

This much that Professor Petrie says is true. Those  
who are attempting to educate and civilize the oppressed  
races while giving them all the education possible, and all  
moral and religious instruction, should not attempt to  
make Englishmen or Americans of them in dress or in  
habits. There is no reason why the Armenians or Chi-  
nese should be expected to put on European clothes, and  
everything that is distinctively good in their customs or  
their art should be carefully preserved and developed,  
and on their own foundation their higher civilization  
should be built.

In connection with the Japanese occupation  
of Formosa, the following interesting incident  
has come to light: In the town of Makang,  
on the Pescadoreas, is a native mission church  
of Chinese converts. When the Japanese  
army was established there, some Japanese  
Christians, including an officer, found this  
out, and they have united with the Chinese  
Christians in their worship. The hostility of  
warfare is forgotten at the altar of Christian  
worship. Brotherhood rises to its place of  
supreme significance, and hearts, whether  
Japanese or Chinese, which are linked to  
Christ, are also linked to each other. The

morning service is in Chinese and the after-  
noon service in Japanese, but all attend both  
services. One of the Japanese Christian  
officers wrote the following letter to an Eng-  
lish Presbyterian missionary residing in  
Taiwanfu, the nearest missionary station, on  
the west coast of Formosa:—

"DEAR SIR: As I heard of you from Khaw  
Teng-hong, I write you this letter. I am but  
a young officer in the Japanese army (Re-  
serves). I was educated in a Methodist school  
at Aoyama, Tokyo, and became a Christian  
some years ago. I am your brother in the  
Lord. I am sorry that this war broke out.  
But it was a necessity that we should fight.  
I believe that there is a divine guidance in  
this war, which leads Oriental nations to  
leave their old civilizations and seek the new  
and spiritual one. I believe firmly in the  
divine mission of Japan, and I fought this  
war to fulfil my duty. Now the battles are  
over. We are here in Pescadoreas. We do  
not know what will be our future; but at  
present we are doing our best to help the  
Chinese Christians in this place. They are  
keeping their Sunday services with us in the  
Lee Pai Tong (the Chinese word for chapel).  
We Christians in this detachment are not  
many, yet we made ourselves into one body  
in His Name, and we earnestly pray that the  
great truths of the Lord might be revealed in  
this part of the world, and strike into the  
dark bosoms of China and her continental

neighbors, and thus quicken the day of His  
Kingdom. When we captured this island we  
did not know that there was a church. At first  
our men did not know of it, and used it. But  
now the church is restored to the native  
Christians. There is a photographer among  
us who is a Christian, too. Some days ago  
he took a picture of the Chinese Christians  
and us assembled before the church. After  
that, we Christians of both nationalities had  
a happy social meeting. A new era has come  
for us in the Orient. Great duty lies on us  
who believe in God. Sincerely yours in the  
Lord.

"LIEUTENANT \_\_\_\_\_."

Jan - Feb 9  
1905 THE SUN

## LONE ARCTIC MEDICO HERE.

DR. GRENFELL IS TAKING A SPELL  
AWAY FROM LABRADOR.

He Says the Indians and Esquimaux Are  
Dying Rapidly From Starvation and  
Diseases Carried to Them by Whites  
Who Are Immune—Wireless Up There.

Dr. Wilfred Grenfell, medical missionary  
and skipper of a schooner which  
plies all summer among the fishermen and  
whalers of the Labrador coast, arrived  
yesterday on the Oceanic. He is taking a  
winter vacation, while the schooner is tied  
up in the ice. He spent a month in Eng-

land and is about to make a short lecturing tour in the United States and Canada.

The Mission to Deep Sea Sailors maintains Dr. Grenfell's boat and the two marine hospitals in Labrador of which he is superintendent. The mission also maintains a hospital service among the North Sea trawlers, and the mission boat was one of those injured when the Baltic fleet fired into the fishing fleet. Just before she left England Dr. Grenfell had a talk with the captain of the fleet and the skipper of the mission boat.

"It is almost charitable to believe that the Russians were drunk," said Dr. Grenfell. "Their shooting was about the worst on record. They peppered our mission boat at close range for perhaps half an hour and never hit her once. She was injured by a shell which exploded in the water under her and which jarred her seams.

"The next morning, in broad daylight, a Russian courier bombarded one of the trawlers at a distance of 300 yards and never even scratched it."

Of his own work, Dr. Grenfell said:

"It is quite interesting to see a Canadian and Newfoundland fishermen among my patients, American, British and Scandinavian sailors, whalers of nearly all nationalities, Indians and Esquimaux. Some of the diseases they bring on me would puzzle a specialist. Why, last summer I had a ward full of beri-beri. The victims were Scandinavian whalers. It cleaned out the vessel; every man had it, and one of them died.

"The Indians and Esquimaux of the northeastern continent and the Greenland shore are dying off gradually, though from different causes. The disappearance of the forests, mostly through big forest fires, is driving away the caribou. This means starvation for the Indians. With the Esquimaux, it is disease brought about by contact with the whites. You see, we are semi-immune to a great many germ diseases, more or less inoculated against them since the Esquimaux they strike virgin soil. For example, I had to deal with a terrible epidemic of influenza last year. A white sailor brought it into a village of 300 souls. Before it ran its course forty-one were dead.

The Esquimaux are all Christians. The Moravian missionaries converted them long ago. In general morality I should say that they rank higher than most Christian communities. Christianity is a saving influence with them; but for it I am sure that they would have been extinct long ago from the vices which follow trade. As it is, their number is decreasing with every decade.

We are installing wireless telegraphy all the way up the Labrador coast. It is now in as far north as Belle Isle, which has summer communication with the mainland and the world. They are going to put in five more stations north of that, bringing wireless 200 miles nearer the pole. It has been of great assistance in my work already; it puts me within call in case of an epidemic or any other serious trouble.

Wireless telegraphy will be a great thing for the fishing industry. The running of the fish is uncertain, and a single boat which strikes a school will be able to summon the entire fleet. So far as it has been used the apparatus has worked well."

Dr. Grenfell is a graduate of Christ College, Oxford, and of the medical department of London University. He began his work on the mission boat of the North Sea fleet. Six years ago he was sent to Labrador, and this is his first vacation of any length. When his schooner gets out of the ice in May he will start for another trip around the "northern circuit," away up toward Greenland.

SHANGHAI, MARCH 27, 1907.

## THE FAMINE.

THE special telegram from New York recently published in our columns, notifying the dispatch of the Buford laden with five thousand tons of foodstuffs for the famine-stricken inhabitants of Kiangpoh, affords a gratifying indication that the public at home has begun to appreciate the seriousness and extent of the calamity, and is taking steps to do what is possible for its alleviation. Funds are coming in from all parts of the world, both rich and poor helping to swell the amount. The aggregate of the same received from many thousands of poor Chinese too will reach no inconsiderable amount, whilst the substantial contributions to the fund from the Sandwich Islands and the Straits Settlements, not to mention the smaller sums which have come from the Chinese in San Francisco and on the Rand, South Africa, afford satisfactory evidence that the Chinese, who are sojourning in distant parts of the world, have not failed to remember their fellow-countrymen in the hour of their extremity. Then again the Chinese officials themselves are showing a commendable activity in coping with the situation. H.E. Viceroy Tuan Feng, it is asserted, is now endeavouring to raise a loan of two million taels or more, and to this end has sent an appeal to T. E. Sheng Kengpao and Lu Hai-huan to assist in raising funds. If we take everything into consideration, it is not unreasonable to conclude that the supply of funds and foodstuffs to be placed at the disposition of the famine committees will be found amply sufficient to meet the necessities of the case, confessedly great as they are, for some time to come.

The accumulation of funds, important and indispensable as this phase of the relief operations undoubtedly is, can, however, by no means be regarded as the most difficult and onerous task devolving upon those who have this matter in hand. It will be conceded, at

least by all who have had any practical experience in this direction, that it is not in the securing of the funds, but in the distribution of them—in seeing that they reach the people for the benefit of whom they have been given—that the most formidable difficulties have to be encountered and overcome. And these difficulties, it must be confessed, are not likely to become fewer as the sphere of operations is

enlarged. The successful undertaking of famine relief work on a large scale is not such a simple matter as the uninitiated might suppose; it affords scope for the exhibition of administrative capacity and organizing ability of no mean order. In the absence of these qualifications for the work there are apt to be misdirected energy and disorganized action, which can only militate against the best interests of the people and defeat to no inconsiderable extent the laudable purpose in view. It must be regarded as a fortunate circumstance that the famine committees have been able to enlist the services of the local missionaries in the distribution of relief. Their fitness for the work entrusted to them, which they have willingly undertaken, no one will question, whilst their probity and conscientious administration of the funds are equally beyond cavil. Their knowledge of the language and customs of the people and their, generally speaking, friendly relations with them constitute them the most fitting instruments for the work. Those who have thus far volunteered have been able to accomplish a great deal, but now that the work is spreading so rapidly, if it is to be done properly and expeditiously, additional help must be forthcoming. The fatigue inseparable from such arduous labours is very great and cannot be sustained for a long period with impunity. "For them" (the missionaries at Tsingkiangpu) says a recent visitor to that place, "there is no cessation from this most arduous toil. Day



and night they give themselves to the life of the people, and the Committee may rest assured that, by their efforts and the assistance they are receiving from the ports, the flour is reaching its proper destination—the starving multitudes.” The Shanghai Committee has done its best to secure suitable reinforcements, but thus far it is to be feared its efforts have not been crowned with very conspicuous success. Assistance commensurate with the requirements of the case is not yet available, and the problem of what is the best thing to be done in the circumstances is still an unsolved one. It is satisfactory, however, to note that, in response to the Chairman’s appeal at the missionary meeting on Monday, several more missionaries have volunteered for the work.

One other point must be taken into consideration in this connexion, the fact that there are indications of unrest observable in some parts of the famine district. This unrest, however, has never assumed any serious dimensions, and need cause no more apprehension than the similar state of unrest which exists in places remote from the famine district where the distress is not more acute than at ordinary times. It is obvious, however, that, if this spirit of unrest should show signs of increasing, it will tend to augment the difficulties which have to be encountered in the administration of the relief funds. Too much praise cannot be accorded the famishing multitudes for their patient endurance and peaceful behaviour in the trying circumstances in which they find themselves. “For dumb, dogged, uncomplaining endurance” writes one of the workers in the famine district, “it seems to me this nation leads the van, living or rather dragging along an existence in circumstances and in surroundings with which the housing of our cattle at home would favourably compare.” The probability is that, were it not for the outside influences which are being brought to bear upon them by interested persons, they would continue to show the same admirable

qualities of patience and endurance which have, with some exceptions, characterized them thus far, even although the ordeal through which they are called to pass should increase in severity. Unprincipled men connected with some one or other of the innumerable secret societies with which China is honeycombed seize such opportunities as the present to bring about tumults and disorder, and, apart from the question of benevolence, it is the highest interest of the Chinese authorities to afford relief on a liberal scale, if only to defeat the nefarious schemes of such agitators and malcontents. The only point we wish to emphasize, however, is the increased difficulty this fact occasions to those engaged in famine relief work, and of this there can be no question.

At Union Chapel, Islington, in the evening, Dr. Lawes told the congregation at the outset that he could not bring himself to speak for more than a few moments of that revered name, James Chalmers, although it was inseparably connected with the work of which he was to speak. He said that Tamate was in all probability returning to his house on the Fly River in the little 15-ton schooner belonging to the Society, and, yielding to his great desire to visit a tribe on the Aird River, broke his journey; meeting his death at the hands of those who had not yet heard of Christ, and knew not what they did. Speaking later in his discourse of those who are ever eager to criticise the Society and its methods, Dr. Lawes said: “We hear of the noble savage, disturbed in the quiet of his simple, primitive life; but during the whole course of my missionary career I have never met a noble savage. He exists only in the minds of novelists and romancers. He is lascivious, crafty, quarrelsome, and selfish, and nothing can change him but the power of the Gospel.” On Friday evening a memorial service for the late Rev. James Chalmers will be held in the City Temple at seven o’clock. Dr. Parker will preside, and several well-known missionaries will address the meeting.

*London Freeman, March 16, 1901.*

## MISSIONARIES OF GOODWILL

To the Editor of the

1903

“NORTH-CHINA DAILY NEWS.”

SIR,—A few simple propositions which we think will pass unchallenged will introduce the purpose of this letter.

(1) There is a tendency to estrangement and antagonism among natives and foreigners in China which always generates towards evil and trouble, and towards the prevention of which all manner of help ought to be welcomed.

(2) Every class of people among us, and every class among the natives, from the very nature of things, and from an almost inexorable necessity, may be in danger of contributing, consciously or unconsciously, to this unhappy state of feeling. We are so very different in everything; our civilisation is different; our social organisation is different; our manners are different; and such differences naturally lead to estrangement. Our superior modes of living, our fine houses, our braque ways, and our seeming assumption of superiority all have effect on the Chinese mind; and their loose and shambling ways and lack of personal neatness, have an effect on our minds that tends to separation.

(3) Since every class is responsible, more or less, for the divergence that exists, before every class, both foreign and native, ought to be able and willing to contribute something towards the creation of a better feeling between natives and foreigners, and to diminish the tendency to friction. And there is not a man who cannot do something. The jivish man who is treated with rudeness will tell his story to dozens of others; if he is courteously treated it also will have some effect, though not as much as it ought to have, perhaps. An aggregate of a thousand kicks or cuffs in a day in a great city like Shanghai will go a great way towards embittering a whole population and towards creating an impression that we are a lot of brutes through and through.

And now the main object of this communication is to discuss briefly the eternal value of the missionary and his works, considered as a contribution towards this make-up of a state of good feeling between the foreigner and the natives.

Life's Little Courtesies.

...ose prattle in Chinese  
ways delights them. The best com-  
ment on the value of this acquired good-  
will by the missionary is the fact that in  
the barbarous atrocities of the Boxer out-  
break, the missionary found so many good  
friends among their neighbours, not Chris-  
tians, who did what they could to be-  
friend them. Indeed, had it been left to  
the say-so of their neighbours, who knew  
the missionaries well, the attacks upon  
them would never have been made.

We are justified then in the conclusion  
that the missionary is a very large factor  
in the creation and fostering of that good-  
will so desirable between the natives and  
the strangers who have come to abide in  
his land, to do business or what not. We  
hear much of the missionary, as a disturb-  
ing factor. To some extent he is, but  
we hold that if ever this "Commission"  
called for in the British Treaty should  
have an investigation, it will show that  
the real divergence between natives and  
Protestants, at least, is needlessly aggra-  
vated, and will further disclose the fact  
that where "missionary troubles" have  
broken out they have not been initiated  
by the missionary's immediate neighbours,  
who are the most nearly affected by his  
presence, but by ill-disposed mischief-  
makers from outside, who have been stir-  
red up by others. The apostle Paul's  
chief troublers were, sometimes, those  
who followed him up from city to city,  
and not the local population at all.

#### Time's Influences.

2.—After the missionary come his con-  
verts. In the early stage of mission  
endeavour the converts are few. There  
is nothing at all strange or discouraging  
in this. It is the law of growth. It  
takes time to make a productive farm; it  
takes time to open a paying mine; it  
takes time to work any great enterprise  
up to a point of great achievement. So  
it has been with missions. For the first  
forty years of mission history in China,  
the converts were a mere handful. At  
the time of the war of 1842 there were six  
persons, all told, who professed to be  
Christians. Once the ice was broken they  
began to come in. Of late years the in-  
crease has been remarkable. In one pro-  
vince there were about 4,000 in one year.  
In Manchuria, in the course of about ten  
years, there were ten thousand so estimat-  
ed. Before the Boxer trouble they had  
begun to come in with extraordinary rapid-  
ity. In that awful persecution a number  
variously estimated at from ten to thirty  
thousand, were butchered. The work  
received a check in consequence, but the  
tide is setting in again stronger than ever  
in all parts of China. No estimate would  
put the number lower at this time than  
one hundred thousand. The number of  
adherents or friends and relations of ad-  
mitted converts, would be twice that  
number again, or at least three hundred  
thousand. The ratio of increase is ex-  
pected to be rapid. It is of the nature  
of Christianity to be so. Besides the en-  
terprise is being pushed with tremendous  
energy. Missionaries are pouring into  
China—they are expanding their work  
and enlarging their plant, and are backed  
up by twenty millions of Christian men  
and women in England, and America, and  
Germany, who have made up their minds  
that the enterprise shall lack neither men  
nor means. Taking all things into ac-  
count, careful missionaries reckon that  
the present one hundred thousand will  
soon become two hundred thousand, and  
then three hundred thousand, and then a  
strong, full tide of achievement will be  
fully set in.

And now what is to be the nature of  
this great mass of population as regards  
friendliness between the two races? Cer-  
tainly the attitude must be one of kind-  
ness, goodwill, and charitable construc-  
tions. It can hardly be otherwise. The  
object of the missionaries is to inculcate  
peace on earth and goodwill to men. The  
sympathy of a common Christianity will  
of itself do a great deal. Sympathy with  
their missionary teacher will also do a  
great deal. There is not, nor will there  
be, any effort on the part of the mission-  
aries to make their converts pro-foreign.  
That would be doing them a wrong. They  
are Chinese subjects still, though they are  
converts, and in case of a war would be  
expected to side with their own Govern-  
ment and not with a foreign Government,  
as is true among other nations; but even  
with that contingency those converts can-  
not become foreign haters as so many of  
their countrymen are. So they may be  
expected to form a tremendously powerful  
and influential class whose moral and re-  
ligious instincts will be towards friend-  
liness and not hostility. In this, there-  
fore, the missionaries are working mightily  
towards the peace of the Empire.

#### Christian Assertiveness.

3.—And these converts are some day  
to hold the balance of power in China;  
that is to say, the determinative influence  
which shall rule in Chinese civil and po-  
litical administration will be largely Chris-  
tian. Does this seem an extravagant sus-  
picion? It should not be deemed so.  
It is of the nature of Christianity to pro-  
duce a kind of character which shall do-  
minate in every circle. It produces  
strong men and assertive men and asser-  
tive women as no other religious belief  
ever has done. Christianity began with a  
few fishermen and tax-collectors. It  
pushed its way until in three hundred  
years the heathenism of the mighty Ro-  
man Empire bant down before it. The  
same story has been repeated ever since.  
Germany, France, and Britain were all  
heathen at one time, and so were the  
countries of North and South America.  
But now, even though it be of a very de-  
fective type, and of a limited amount,  
Christianity is predominant in every one  
of them. So it is beginning to be in Japan  
and so it will be in China.

The time for such a predominance may  
seem to be far off in the dim distance of  
the future, but it must be remembered  
that Christianity develops with accelerat-  
ed speed and that, besides, it does not  
require such an over-proportion of popula-  
tion in order to gain an ascendancy of  
influence. The influence and assertive-  
ness of the Christian community is always  
out of all proportion to their number.  
The Christian body that has grown up in  
Japan is already a powerful factor in  
official administration. The superior in-  
telligence of this class, their mingy of aim,  
and solidarity of sympathy, will make  
them increasingly determinative as the  
years go on. And so it will be in China;  
Christianity will make itself felt before  
many years. In the United States the  
Christians are reckoned at about one in  
ten. Yet the one dominates the nine and  
will always do so by reason of its moral  
force. It will not be long before the pre-  
sent hundred thousand will be a million,  
and the million will become two millions,  
and when these come to be ten millions  
then, in China, the legislation of the  
Empire will be compelled to show con-  
sideration to their interests and opinions,  
for the ten millions of Christians that  
are coming on will possess more intelli-  
gence, more enlightenment, and more char-  
acter than a corresponding ten million

of Buddhists or Confucianists. In the  
budgets and the calculations of the future  
it will be impossible to ignore them.

These things being the case, it is well  
for the foreign community, and for the  
Chinese Government, to recognise the  
coming inevitable. The twenty-six hundred  
missionaries of China represent a tremen-  
dous force of upheaval, and a force that  
tends towards a better understanding be-  
tween the people of this great nation of  
the East and the representatives residing  
here of the many nations of the West.  
They are entitled to encouragement and  
not repression.

I am, etc.,

WILLIAM AINSWORTH.

#### Phillips Brooks on Foreign Missions.

Let me plead for the foreign missionary  
idea as the necessary completion of the  
Christian life. It is the apex to which all  
the lines of the pyramid lead up. The  
Christian life without it is a mangled and  
imperfect theory. The glory and heroism  
of Christianity lie in its missionary life.

I know what some of you are saying in  
your hearts whenever we talk together of  
foreign missions: "There are heathen  
enough at home; let us convert them first,  
before we go to China." That plea we all  
know, and I think it sounds more cheap  
every year. What can be more shameful  
than to make the imperfection of our  
Christianity at home an excuse for not  
doing our work abroad? It pleads for  
redemption and indulgence on the ground  
of its own neglect and sin. It is like a  
murderer of his father asking the judge to  
have pity on his orphanhood.

We cannot at all understand the argument by the Episcopal Bishop Nelson of Georgia, who lately said, in a public address:

"As to the colored race, colonization will not solve the problem; extermination is impossible—a thought never held by any Christian man; amalgamation is abhorrent and cannot be practiced, and therefore segregation, tho not a complete solution of the problem is, as far as I can see after thirty years' study of it, the only possibility for the progress of these people."

How that word "therefore" comes in we cannot understand. Segregation is not the only other alternative. We wonder it did not occur to the Bishop to think of Christian treatment, equal rights, allowing them to live as they have lived with other people, and treating them just like other people, as a better alternative. If that were done there would be no "problem." Bishop Dudley, of Kentucky, seems to have got a better sense of the Gospel when he said:

"The colored people are improving in every respect year by year. A judge remarked to me recently that a strange idea had taken hold of the colored race, and that is the idea that they ought to pay their debts. This idea has come upon them with the force of novelty. And all the ideas of Christian morality are taking possession of them one by one. They have never been practiced by them because they never understood them. There is not throughout this country a more certain sense of security of life and property than there is in the black belt of Alabama. That section of Alabama, where the Negro is ten to one, is the only section of this country that I have visited, where all doors are open, and a look is a strange thing."

And Assistant Bishop Jackson, of Alabama, gave a most valuable testimony when he said:

"My brother the Bishop of Georgia advocates segregation, and I take this opportunity to say that with that proposal I cannot agree. The kingdom is not for one race, nor one people, but for all mankind.

"There is one place, beneath the burial sod,  
Where all are equal 'neath the touch of death;  
There is another place, the Chhrench of God,  
Where all are equal who draw mortal breath.

When you come down to the integral unity existing in Jesus Christ there is no segregation there."

## The Antagonistic Faiths.

[First Article.]

F. F. ELLINWOOD, D. D.

The old religions of Assyria, Egypt, Greece and Rome were dead long ago. The early controversies concerning Gnosticism, Manicheism, Docetism, and the rest, were fought out by the Christian church in the first few centuries. And however they may be reviewed by scholars as matters of curious interest, they scarcely touch the pulsating life of the religious world which exists to-day. But there are religious systems which are both ancient and modern, whose vitality has brought them down to our time not only, but now presents them in full array against the progress of Christianity in the world, and pushes their aggressive propagandism into all Christian lands. They speak from our lecture platforms and in our magazine and secular press literature. By reason of their novelty they gain a more favorable bearing proportionately than is accorded to Christian discussion. Their turbaned apostles are flattered and encouraged to the last degrees of effrontery and conceit, are invited to receptions and parlor meetings by wealthy ladies in our cities, and directly or indirectly are made to feel that the star of the Oriental systems is displacing the fading light of Christianity in the West. The claims of Hinduism

Buddhism, Mohammedanism (these are the chief aggressive forces) are not only arrayed against Christianity by their own votaries, and by opposers who claim to have no faith of their own, but they are metamorphosed into various new forms of anti-Christian thought. Buddhism in its western garb appears as Esoteric Buddhism. Buddhism and Hinduism together are commingled in so-called Theosophy, and the thinnest and most shadowy elements, of both, borrowing the nomenclature and some of the teachings of the New Testament, appear under the plausible name of Christian Science, and in this guise make their appeals to the diseased nerves and lapsed vitality, as well as to the credulity, of those who are in pursuit of health. Is it not worth while for the American people, Christians not only, but all who lay claim to common-sense, to know something about these subtle and aggressive influences?

Much alarm has been expressed concerning the revelations of the Chicago Parliament of Religions. But there is a Parliament of Religions on a greater or smaller scale in every parish. It began long before the Columbian Exhibition, and it has come to stay. There is no pastor in whose flock there are not some who have been or are in danger of being led astray, either by books and magazine articles, or by the personal influence, often in an attractive form, of some one who has learned to glory in the "sublime teachings" of Theosophy. These Theosophic doctrines claim as a warrant for their mission the fact, confessed, they say, by the church herself, that our practical Christianity is not reaching the masses, and is therefore leaving an open field for some new form of sociology. The times are therefore calling, they say, with trumpet appeal for the broad and comprehensive gospel of Theosophy, whose corner-stone is the doctrine of universal brotherhood.

In the facts thus considered we have made no reference to the acquirements needed by missionaries on the Oriental mission fields—a large subject in itself and one of increasing and pressing importance—but have considered only the conflict here at home. The duty of all ministers and teachers of the people to qualify themselves fully to grapple with these forces now at our door, and pressing their insidious influence through a hundred channels into the moral and religious life of our communities, is most obvious.

slavery, parents of bitter social fruits. Sir William Muir's terrible indictment remains: "The sword of Mahomet, and the Koran, are the most stubborn enemies of Civilization, Liberty and Truth, which the world has ever known." Facts of this character make Mo-

## LONDON MISSIONARY SOCIETY.

Local supporters of this valuable Society—whose foundation dates from the year 1795—will be gratified to learn with what success its claims have been urged in this locality in the past year. Favourable as was the record presented twelve months ago, the year's work just completed shows a marked advance in the material support accorded, the total contributions to the general fund being some £16 or £17 in excess of the past year's figures.

### ANNUAL MEETINGS.

This gratifying fact, with interesting information relating to the progress of missionary enterprise, has just been announced at a series of successful meetings held in connection with the Congregational Church, these meetings taking place at the Literary Institution, which is used for the services of the Church while the alterations are in progress. The deputation from the London Society was the Rev. W. Robinson, a missionary of Salem, South India, who preached at morning and evening service on Sunday. In the afternoon of the same day a special service for children was held, one of the most interesting features of the occasion being the presentation of books to the collectors for the Missionary Ships. Those thus rewarded for their industry and zeal, each of them receiving a copy of a volume entitled "Child Life in Madagascar," were Kate Grevett, Lydia Vimes, Bessie Denyer, Elith Elliott, May Farncombe, Lillian Grevett, Nora Smith, Archibald Tribe, Albert Schntze, Arthur Müller, Beatie Tuck, and Frederick Grevett. On Monday evening the annual meeting was held and was numerously attended. Mr. Henry G. Birrell, of Downview road, Heene, president, and was supported on the platform by the Rev. Robert Tuck, B.A. (Pastor of the Church), the Rev. W. Robinson (the deputation), the Rev. J. Turner (Wesleyan minister), and the Rev. G. Smith (Primitive Methodist minister); among others present in the body of the hall being Mr. G. Smith, jun., and Mr. E. A. Smith, the latter gentleman presiding at the harmonium.

### MR. CAINE'S CRITICISMS: TRUE ECONOMY VERSUS FALSE ECONOMY.

In formally opening the proceedings the CHAIRMAN remarked that the statement about to be submitted by the Treasurer was of a most hopeful character. They had already been told that there was an increase in their contributions this year, and they were also glad to know that the amount which the Society had been short of had been practically made up, and that many promises had been received of increased support in the future. He trusted that that meeting, and the other meetings now being held throughout the country, would encourage the managers of the Society, and cause them to feel that it was not in any way necessary to curtail their operations (applause). They were all aware that sundry criticisms had lately been passed upon missions in India, which had, indeed, amounted to an attack; and it had been necessary for the members of this Society to defend themselves. He did not now intend to take up their time in answering the attack; but he must say he considered Mr. Caine's criticisms had been of an extremely clumsy character (applause). There was one point, however, which he thought deserved attention, as it might have arisen out of these criticisms. The London Missionary Society was talking of retrenchment and economy, and he dare say those present would remark: "That is all right, and

as it should be. Our money ought to be made to go as far and cover as much ground as possible." And so it should. There was no doubt that the funds should be administered with great care and prudence; but while there was a true and proper economy, there was what they all understood to be a false economy. They all knew what false economy ended in: it resulted in loss, and in the matter of mission work, probably not simply in loss, but also in disgrace, and in bringing upon them criticisms far more serious than any they had yet had to endure. In this age the very general cry seemed to be as to how cheaply they could obtain a thing; and some people might think, and probably did, that this trying to get things cheaply was the true commercial or, the true principle. For his part he entirely differed from this proposition. It was not a question of how cheaply a thing could be obtained, but rather how good a thing could be produced. That, in his opinion, was the true commercial principle (applause). Now, when it was a question, in connection with this Society, of retrenchment and practising economy, they should take the opportunity of assuring the managers that, as with every-day purchases, they wanted missionaries who would wear well, live long, and produce substantial work. Preserve our missions, be prayed, from any "jerry building." There might, of course, be better modes of work than any that had yet been discovered, and which modes might prove to be more economical than those already adopted. If it were found to be desirable, by all means let them adopt those special means; but do not let them adopt them simply because they seemed to show that less money might be used in their adoption, for it might be that they would be more expensive in the end; and that, be trusted, was not the principle upon which they wished to proceed (applause). It had been stated, and he believed it to be true, that of all things in the world human life was the cheapest. It was a sad thing if it was so. But let him remind them that there were different kinds of human life: there were lives and lives, and a missionary preacher of the Gospel was too valuable a life to be thrown away or squandered unnecessarily. Now that they were sending their contributions up to London, let them tell the directors what their views were, asking them to be very careful indeed in what they might do in the shape of economy (applause).

### METHODISTS DECLINE IT.

Refused a Bequest Because the Donor Died in Troquois Theatre Fire.

WYOMING, Wis., April 27.—The Missionary Society of the Methodist Episcopal Church has declined to accept the bequest of the late Willard W. Cooper, an Troquois Theatre fire victim. Letters to that effect were sent to the executor of the estate to-day.

At the time of Mr. Cooper's death much criticism was made by members of the Methodist Church because he had been attending a theatre. At that time many churchmen felt that religious organization should not accept any bequests from him. The total of Mr. Cooper's estate is estimated at \$150,000, to be divided between the Methodist Church and Lawrence University. The latter may also refuse to accept the bequest.

### The Hawaiian Missionaries.

MR. W. R. CASTLE, who has been prominent in recent affairs at Honolulu, has written a reply to MR. SHEARMAN'S recent statements regarding American missionaries in Hawaii. His letter supplements the gentle and pathetic statement of "Mother Rice" to THE SUN in answer to SHEARMAN'S mistaken allegations and GODKIN'S brutal slanders. MR. CASTLE says that while the more intelligent natives, when these missionaries arrived in 1820, already saw that their idol worship was foolish, yet they remained very superstitious. In 1832 a change for the better was marked, and in 1837 there was a religious revival, with thousands of converts. The missionaries from the first, he says, advocated temperance and good government, and found much opposition from foreign traders. They also advocated the change in the land system, which took effect in 1848, under which the chiefs yielded most of their lands to the King, who returned some of them, but retained the greater part to be awarded by a Commission, under good titles, especially to those who, under their ancestors, had long occupied lands:

"Over 11,000 awards were made to the common people, by which they obtained their little homesteads and farms. These ranged from one-half acre acres. At this time the American Board, on behalf of the mission, received awards for the sites of schools and churches, together with the homesteads of the missionaries, and in a few instances, small additional tracts for pasturing their domestic animals. It must be borne in mind that at that date the lands of the country were of very small value, and that in some instances a hundred acres could be bought at from ten to twenty dollars. In pursuance of this land policy the minister of the Interior ceded the public lands for sale, and the common people bought immense tracts at prices ranging from twenty-five cents to five dollars an acre. At this time a very few of the missionaries bought lands in the immediate neighborhood of their residences, in no instance aggregating more than a few hundred acres in extent. They had families to support, and, I suppose, with ordinary foresight, believed that something must be done for the future."

About 1861 or 1862, one missionary joined with capitalists in establishing a sugar plantation, into which he threw his lands. For many years it did not pay, except by furnishing welcome labor to the people of his district. But after the reciprocity treaty it began to do well, and then the missionary, though continuing religious work, gave up his receipts from the American Board, and made large gifts both to that Board and to schools and churches. As treasurer or trustee of Hawaiian charitable organizations, MR. CASTLE testifies from

personal knowledge as to the large charitable gifts of the "sons of missionaries" who have been satirized in some quarters.

He further shows that out of several thousand people of white blood now controlling the Government of Hawaii, fewer than 300 are the actual children or grandchildren of missionaries, and of these the majority are girls and infants. This fact he asserts sufficient to refute MR. SHEARMAN'S assertions that "the missionaries' sons and associates boast that they own four-fifths of the property of the islands." The catch, of course, is in the phrase "and associates," it being admitted that as much as four-fifths of the property value of the islands has been created and is owned by Americans:

Very few of these, however, are connected with the missionaries. To give exact figures, one missionary and six missionaries' sons may be called wealthy from their property interests in these islands. Their ownership in land is connected entirely with plantation interests, and probably would not exceed 10,000 acres of valuable agricultural land. Besides these there is one missionary and seven missionaries' sons who are perhaps in fairly comfortable circumstances who are perhaps in fair circumstances who do not own land or other property especially. Aside from them, the great body of the surviving missionaries and the children or other descendants of missionaries are either very poor in some instances enduring actual poverty, or they earn a bare livelihood from small salaries or independent business or professions. But if it is wealth to have character and sterling worth, then I believe most of the missionaries' children are quite wealthy, for almost without exception their records are honorable."

MR. CASTLE further declares that Chinese labor was introduced when missionary control was next to nothing. As to MR. SHEARMAN'S statements in regard to barharic laws, MR. CASTLE says he himself, as a lawyer, ought to be acquainted with such statutes if they exist, and that he knows of none that justify the strictures. These, briefly presented, are the leading views of the leleter, in which he asks only a fair hearing.

### FOREIGN MISSIONS.

Their Work for Education and Medical Science in the East.

*From the North American Review.*

The introduction of modern education into the East and the Far East must be credited to the foreign missionaries. The condition of the Sandwich Islands in 1820 is too well known to require description here. The people were not cannibals, but they were not far removed from the lawlessness and the degrading savagery. Missionaries set up there the first printing presses, opened the first schools and inaugurated and conducted general educational institutions for two generations. To-day the islands possess collegiate and theological institutions and a modern school system, directed by the descendants of the missionaries and the enlightened children of native leaders. China knew no learning except that which centres in the classics of Confucius, and all Western education was considered beneath their contempt. For nearly a century the missionaries gave time, strength and talent to the preparation and production of modern text books and in conducting the education and the training of Chinese young men and women. Missionary educators were repeatedly called by the Government to take charge of national institutions. The popularity of modern learning rapidly increased, until in October, 1905, by imperial decree, Western learning was made the basis of the civil service examination throughout the empire.

At the opening of the last century in India there was hardly a trace of anything in education that could be called modern. India's millions not only were not educated but they had little desire for learning. Gradually schools were established by the missionaries and the principles of modern education were taught. As the influence of the British Government increased, the officials, perceiving the supreme value of the educational work the missionaries were doing, began to subsidize their schools. This Government subsidy increased until at the present time hundreds of thousands of dollars are given annually for the support of educational institutions, recognized to be of high grade and under the control of missionaries. The university system of India is the direct outgrowth of the missionary educational system of missionary colleges. These universities are examining bodies and not teaching institutions. Students in mission and private colleges that come up to the standards of the university receive their degrees at the hands of these bodies. Remove from India to-day the institutions established by missionaries and the five Indian universities would be forced to reduce greatly their operations or go out of existence.

One of the most striking illustrations of the influence of modern education upon a country and its races that inhabits it is that of Turkey and the Levant. In 1820 the doors of that country were practically closed to all that was modern in the way of schools or teaching. While the Mohammedians were slow to arouse themselves to seize the new privileges offered them, this was not true of the Greeks, Syrians and Armenians. Soon the Turkish Government took alarm at the rapid progress the cause of education was making in the empire and strenuous but unsuccessful endeavors were made to check it. From the Bosphorus on the west to Persia on the east and from the Black Sea on the north to Egypt on the south modern colleges for both sexes have been established and are to-day crowded with eager and able students. Robert College at Constantinople and the Syrian Protestant College at Beirut stand out as examples of many more that might be named. Students from these dozen or more institutions are to-day taking post-graduate work in our best universities. Missionaries have carried into every country they have entered the modern school of every form and grade. Through these, in greater or less degree, modern education has been introduced into every Asiatic country and in some of them, like Japan and China, it has resulted in completely transforming the national educational system. We do not claim that missionaries have done all this. We do claim that they were the pioneers.

The missionary movement has introduced into the East the modern practice of medicine and surgery. As early as 1834 the American board appointed a missionary to China. Peter Parker, M. D., who at Canton in 1834 had acquired a wide reputation among the Chinese for his unusual skill. Gradually the Chinese came to recognize the value of modern medicine, and occasionally in recent years missionary physicians have been put in charge of Government hospitals or hospitals created by influential officials. The missionaries have opened medical schools in the empire equipped with modern appliances, and to-day hundreds of educated Chinese youth are preparing themselves for competent medical service to their own people. Many others are studying in the medical schools of Europe and the United States and Japan. Japan quickly passed from the traditional form of treating diseases to the modern method.

Similar progress has been made in India, Africa and Turkey, as well as in other countries. Go where you will in any city of importance in Asia and there you will find the modern hospital for both men and women, in which American, British and native physicians practise side by side. Most of these are missionary hospitals. In connection with not a few of them are medical schools of high grade. This modern medical movement is rapidly crowding back into oblivion the ancient and cruel medicine men and women and substituting in their places the educated native physician, trained in all that is best in modern medical methods. In this movement the foreign missionaries were the pioneers.

Done Jan 3 06

## The Real Hinduism.

[SECOND ARTICLE.]

BY F. F. ELAINWOOD, D. D.

Most modern apologists for the old religious systems of India represent Hinduism as the religion of the Vedas. With equal propriety might the Book of Leviticus be referred to as the characteristic text-book of Christianity. The difference is that while Christianity, retaining many of the fundamental principles taught in Leviticus, has developed them and built upon them a higher and more advanced spiritual cult, Hinduism has degenerated from the simpler and purer nature worship of the Vedas into a ramified and superstitious Polytheism.

Modern Hinduism is a conglomerate. It embraces something of the early Aryan Vedism and much of the Sacerdotal Brahmanism which followed it. It has also more or less of Buddhism which, though with the various schools of philosophy it raised a common protest against priestly arrogance and the tyranny of caste, still retained much of the old system. It also took on more or less of the spirit worship and other degrading superstitions of the pre-Aryan tribes. At a later day it borrowed somewhat from Islam, and as far back as the seventh and eighth centuries, A. D., it felt the influence of Christianity. This appeared in the element of *Bakti*, or faith, and in the fuller development of the Krishna cult, which, in the later redactions of the Bbagavad Gita, greatly strengthened the claims of Krishna as an incarnation of the Supreme Vishnu. Hinduism, therefore, like a banyan tree, presents all the trunks, branches, new and old rootings of all the systems that have ever been known in India. In this strange mixture are sublime hymns of the Vedas, mixed with manifold puerilities and corruptions. Then follow the profound philosophic speculations of the Upanishads and the Six Schools. Buddha, notwithstanding his protest against Hinduism, is enshrined as one of the

ten avatars of Vishnu. Hinduism in the course of the last two thousand years has developed corrupt elements which have swamped and smothered the nobler teachings of the Vedas; and it is against these corruptions, and against the Polytheism that has swarmed through the land that reformers have risen up from time to time ever since the twelfth century. Invariably the principle of their protest has lain against Polytheism and the vile Puranic Saktism, or worship of the female principle. All reformers have looked back toward the primitive Monotheism. This was the contention of Ramanuga and Kabir, of Nanak, the founder of the Sikhs, of Mohom Roy, and Chander Sen, of Mozoomdar, Dyananda, and other founders of the Brahmo Somaj, the Arya Somaj, and the Sadharan Somaj. All these, though differing among themselves in many things, take their stand for Monotheism, and they all alike have adopted essentially the ethics of Christianity. The catechism published by the Arya Somaj (most bitter of all

against Christianity) affords a striking illustration of this fact. Its back is turned squarely against the old Brahmaical ideas of caste, of widow burning, child marriage and child widowhood, of gross incarnations of Vishnu, of cattle worship, ape worship and all polytheism, of Juggernath, and Thugge, of the bloody orgies Kali and Doorga, and the sacrifice of millions of female infants to the requirements of caste.

Its face is now fully set in the direction of Christian ethics, though it claims rather late in the day that they are not Christian but Vedic.

How has this marvelous change been brought about? Vivekananda and Gandhi and the Theosophists stoutly assert that missionaries and other Christian teachers have exerted little if any influence in India, but at least two scores of Anglo-Indian governors and administrators residing in India for years, and giving their whole attention to social and religious as well as political influences at work in the country, have declared with equal positiveness that the effect of Christian teaching has been marvelous in changing the whole ethical tone of the country. Even Mr. P. C. Mozoomdar, in an article published in *The Outlook* of May 19, 1894, declares that the spirit of Christ is fast leavening all India—and, as he proceeds to now show, not merely the churches of native Christians, but also the masses of intelligent non-Christian Hindus. He protests against what he calls the dogmatism of current Christianity, but he says all that the most enthusiastic Christian could say of the leaven of the gospel of Jesus Christ.

That orthodox and jealous Brahmans do not endorse the flippant allegations of Vivekananda and Gandhi, but on the contrary are greatly alarmed at the influence which Christianity is gaining, is abundantly attested by the following account of a Hindu convention held at Benares, given by Dr. George Smith in *The Conversion of India*:

"A universal Hindu conference was lately held at Benares, including many Hindu ladies of high family. A select committee of pundits brought up a report on 'the deterioration of the Hindu religion.' To an immense crowd at each of the four corners of a great pavilion four pundits read a copy of the report, after which a salute of one hundred *sanka*, or blasts from the conch shell, was given. These were the practical conclusions of the report:

"First, all the teachers and all the priests of the Hindu temples will offer prayers at a fixed time to the supreme power, so that the Hindu doctrine be saved from the deplorable state to which it has come down, the day for general prayer being fixed on the 9th of sukla nabami of Aswin; second, to establish provincial Hindu conferences all over the country, such as are established in Bengal and Lahore, and to establish a central great conference; third, to send evangelists to all parts of Hindustan, who should preach Hindu doctrine; fourth, to publish Sanskrit hooks containing all rules of Hindu

## Missionary Mosiaos

### The Sad Story of a Church that was Divided on the Subject of Missions

Five miles northeast of Lexington, Ky., is the famous Bryan Station Spring, from which the heroic women carried water into the fort when they knew the thickets and canebrakes all about them were full of savage Indians hid in ambush, waiting for opportunity to attack the fort. This incident has made Bryan Station and its spring famous in American history; but an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church. This church was built early in the nineteenth century, and was an anti-missionary church, where the celebrated Thomas Dudley preached for years; where the Dudley family, and other prominent Baptists and wealthy citizens of Fayette County, had their membership. But in the course of time the missionary spirit began to move among them. All are familiar with this movement among the Baptists—what contention, strife and division it produced, till finally the whole denomination divided, and the Missionary Baptist Church became a separate denomination.

Bryan Station Church about equally divided on the question, and became two congregations, one missionary, the other anti-missionary. They agreed to divide the house and the time; the missionary element took the north side and two Sundays in the month, and the anti took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the anti growing weaker, till the house needed a new roof and other repairs. The missionaries endeavoured to get their anti brethren to join them in repairing the house, but the anti were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years, with a good tin roof on one side and an old, leaky, shingle roof on the other. Finally, as the anti had grown so few as hardly to meet at all, the missionaries, in sheer self-defence, to save the house, covered the other side of the roof and otherwise improved the house. Now the anti are all gone; the last member, a grandchild of the great Dudley, passed away last spring, while the missionaries have a good, active congre-

gation. The spirit of missions and the opposite made the difference.—*The Missionary Intelligencer.*

The conception of a Kingdom of God on earth, while early abandoned in its materialistic aspect, has in all ages of the church served to nourish and keep alive aspirations after a state of society where peace and equality should reign, want and misery be unknown, and justice should prevail—aspirations not indeed created by Christianity, for we find a most charming expression of them in the Republic of the pagan philosopher, but undoubtedly fostered by its teachings. Laveleye declares: "It was from Judea that there arose the most persistent protests against inequality and the most ardent aspirations after justice that have ever raised humanity out of the actual into the ideal. We feel the effect still. It is thence has come that leaven of revolution which still moves the world." (Socialism of To-day, p. 16.) This last sentence is especially noteworthy, as proving that Laveleye attributes the pro-

The native populations of South Sea Islands are, it is well known, decreasing year by year. What is true of Hawaii is true of Fiji, also. In the decade ending in 1891 it is estimated that there was a decrease of Fijians of about 14,000. There were, in 1891, a little over 121,000 all told. Recently a Royal Commission, appointed to investigate the causes of this decrease, has made report to the Fijian Government. The conclusions of the commission seem to be that while the complete Christianization of the natives has greatly elevated them both in civilization and morals, they are Christians with "all a savage's casual instincts"; that it is somewhat doubtful whether the abolition of polygamy has not affected the increase of the race; that some of the heathen superstitions were well adapted to a better sanitation than now obtains, for Christianity does not threaten immediate physical punishment for dirty streets, as did the *dranikau*; that in their savage days they were spurred to activity to prevent utter annihilation, whereas peace having removed this object, great indolence is the result; that children having now no fighting value, care of offspring has lessened; that sexual depravity has increased, owing to the abolition of the custom of defending woman's chastity with a war-club and to the attempt of the missionaries to establish family life. In this opinion three missionaries concur. The Commission says:

"The growth of sentiment in the mind of the Fijian has been marvelous. He has submitted to and joined in the suppression of such customs as polygamy, cannibalism, strangling of widows; and his mind has been so far reformed, that at the present day it would be difficult to find a more honest or more law-abiding community than the Fijians, so far as intercourse among themselves is concerned."

Foreigners, however, they do not hesitate to lie to and cheat. We find no reference whatever, in the abstract which has come under our notice, to the effect of the diseases of civilization. On the Hawaiian Islands it has been disastrous. Common influenza carried off thousands when it was new to them.

A tract of the Arya Samaj, lately published, exhorting its followers to "arise and stem the flood of western nations," in this strain: "In your veins the Aryan blood is circulated. The same blood which prompted the women of this country to melt their jewelry and assist Raja Jaipal in the time of war. Can it keep you educated men behind those women? Never! Never! The disgrace of your country is your disgrace, the honor of your country is your honor. Look at the Christians coming from the West and establishing schools and hospitals. Twenty-five lakhs of men have been already converted to Christianity! Are you not disgraced that the ideas of the Indian people are changed into European ideas? Lakhs of rupees are wasted for theaters, nautches, buffoons and wine, but not a pie is spent in spreading national sympathy and national ideas. O ye who die in domestic strifes, who fear the name of Arya, who do not perform karm vedak, time is passing away; O get bold of it. Dear countrymen, rise up, buckle yourselves for the strife, take courage, learn it from Christ. Single-handed as he was, he subjugated empires. In the course of eighteen hundred years over forty-two crores of men followed him. He is a glorious example for those who lack energy. His life acts like elixir to those who wish to bless their country."

air to be a huge success.

## MISSIONARIES AS JURIDICAL PERSONS.

### A QUOTATION FROM A REPORT.

As an example of the kind of pabulum furnished by Mission Board reports, says the *Japan Advertiser*, we call the following choice bit from that made by Secretary Barton, of the American Board, at the recent meeting of the latter at Oberlin, Ohio. In his reference to the missionary situation in Japan Dr. Barton said:—

"Not only the common people but the official classes have learned to look upon our missionaries as worthy of confidence. During the last few weeks a charter has been granted to six members of our Japan mission, giving them power to add to their number, but from only our missionary body, and fully legalising them to hold real estate in all parts of the empire, when the law denies that right to all foreigners. No such authority would have been given were not the Japanese officials confident that the privileges thus granted would not be abused."

"In a conversation we once held with the late Mr. Fukuzawa," continues our Yokohama contemporary, "he aptly characterised missionaries as the 'slaves of reports.' It would be difficult indeed to find a more convincing illustration of the truth of his remark than is embodied in the above excerpt. Most interesting would it be to know from whom Secretary Barton got the precious information that among foreigners in Japan only Christian missionary bodies had the privilege of becoming juridical persons and thus able to acquire and hold real estate. Still more interesting would it be to know whether the Board when it is enlightened upon the matter will have the grace and the honesty to withdraw from the field that man among its workers who is either so ignorant as not to know his status under the law here, or so simple as to suppose that the law has been framed for the special benefit of him and his associates."

## MOBS BEAT A COREAN.

Jihet Hashiguchi Describes Them as Ignorant, Lawless and Bloodthirsty.

Kim, a young Corean student, has been shamefully attacked in broad daylight, even at Sunday noon, on Liberty street, Brooklyn, between Nassau and Concord streets, by five outlaws who infest that neighborhood. As the result, his ribs have been badly fractured, according to Dr. McDonald, his lips swollen and all over his face can be seen marks of determined beating.

Kim, on leaving Hotel Hasting in Liberty street, where he had been visiting his Korean friends, his namesake, and Sing, another of his countryman, was accosted by the prisoners, who were looting about the entrance of the hotel.

"Hallo, Johl! Ain't you making chop suey, to-day?" said one of them. Kim protested that he is not a Chinaman, that he does not make chop suey, and that they should mind their own business. Kim speaks a very good English.

The outlaws, taking the advantage of the numerical disparity between themselves and the Corean, shamefully pounced upon him, and before he knew what was up one of the attackers kicked him by the side of the ribs. Were it not for that Kim could have made a better defence of himself than what he has made, for he was a pupil of Prof. Tomita of jiu-jitsu in New York for two years and is a fairly good one at the Japanese art of self-defence. Disabled though he was, he fought for all his worth to save his life. But the mobs, not satisfied with what they had already done, fell upon the prostrate body and one of the mobbers beat him a dozen times all over his face and body.

There were several men and women in front of the houses and along the sidewalks, but no policeman, at the time the Korean-American war was in progress. In conformity with the peculiarly American principle, the men never attempted to stop the fight, perhaps for fear of being complicated, but more for their belief that if any people have any difference among themselves they should be let to fight out their difference by themselves. It was about five minutes later that the policemen made their appearance on the scene of battle—that is, after it was over. They called for an ambulance from the Brooklyn Hospital, and meanwhile managed to arrest Edward Stonehouse, Joseph Fitzgerald and Willie Shannon. The others ran away.

After a brief examination in the police station on Fulton street, near the bridge, Kim, who was covered with blood on his face, his \$30 suit of clothes being torn and dirty with dust, was taken to the Brooklyn Hospital for treatment, while the three men who were arrested were locked up for the night in the station house.

Friends of Kim were trying to have a few persons who have been on the spot to swear to be witnesses of the scene of fighting. Most of them declined the honor. But S. Wada and T. Tsuchiya, two Japanese young men, who live in the Japanese Mission, 17 Concord street, say they witnessed the fighting through the windows but have not had time to go to the rescue of the Korean. They will appear in the court as witnesses, together with a half dozen Japanese and Koreans.

Police are doing all they can to have the offenders properly punished, otherwise there will be no end of trouble to the Koreans as well as the Japanese and the Chinese, who are often subjected to various manners of insult by the ignorant, lawless, bloodthirsty mobs that loaf around in the neighborhood of the bridge.

JIHET HASHIGUCHI.

## Pen and Scissors

**A Safe Position.**—The address given by the Governor of Bombay when presiding at the Bible Society Centenary, is a good example of the kind of speech which the servant of a government, avowedly neutral in religious matters, can appropriately make at a Christian meeting. Many of the servants of Government here are Christian men, warm friends and generous supporters of the Christian propaganda in India; and they sometimes find it difficult to be true to their personal religious convictions without traversing official restrictions. The position taken by the Governor of Bombay, in the following extract from his speech, is not the only one possible, but is a pre-eminently sane and safe one:

"Quite apart from the actual Missionary enterprise the work of this Society is perhaps the means best calculated to bring home to the mind of the Natives that we have great moral laws and principles that are guiding rules of our own lives. But however difficult it may be to trace exactly the direct bearing of our position in India, I will go so far as to say that had not the people of England acted up to the precepts of that Bible, we should not have been the rulers of India at the present time. It has been the inculcation of the principles put forward in the Bible that has been the means by which we have gained our ascendancy and by which, I take it, this Empire has the great mission over the globe of the introduction of the principles of civilisation. The Bible gives lessons and doctrines in the manner of life to which no man could possibly find exception. It may be that those who construe the Bible according to their own lives might find some accusation against it. But the Bible itself lays down the principles of life—that I do not think anyone could possibly find exception to—and these principles have been the basis upon which our national character has been formed. I will only take one instance which has been receiving considerable illustration at the present time and exciting a lot of attention, that is the bearing of the white man towards the native. We know how the Viceroy has insisted that a European should act towards the native in perfect chivalry and that any exception to this in the future must cease. It is the great principle of the Bible that we have not only to obey the Supreme Power and reverence our God, but also the Bible lays down so far as I know in a manner which no other creed or principal of religious life lays down so strongly, the duty of man to his brother man. And I maintain that it is because we in Great Britain have adopted that principle as our bearing towards those over whom we rule that our Empire has attained its prodigious success. I believe it is the very mainstay of our greatness and, therefore, regard the centenary of this Bible Society as one which most properly should be given all support to by those who are believers in our country."



## SELECTIONS.

### The Failure of Foreign Missions.

WITH the return from India of the Rev. Dr. Miller, C.I.E., and his election to the Moderatorship of the Free Church Assembly we may expect some prominence to be given to the subject of Christian missions during this ecclesiastical year. Though not at present a subject of public controversy, the foreign missions of the Churches can hardly be deemed satisfactory; it is only by special efforts that the income for the Christian propaganda can be maintained, and it shows a constant tendency to decrease. The old enthusiasm for the conversion of the heathen has subsided, and it is well to admit the fact. Why this decline of zeal and generosity has taken place is a subject which may fitly engage the attention of the Assemblies, and in a special session, if time can be spared for this purpose. If the public had an intelligent conviction that missions are as necessary for the heathen and imperative on the Churches as they have been affirmed to be, the funds for their maintenance should be willingly supplied. But a conviction of this kind is not general; and other motives, powerful fifty years ago, are no longer available; they have been displaced by the acquisition of precise knowledge respecting non-Christian religions. The success achieved by missions, judged numerically, is also disappointing; among the higher races, especially, proselytes are few. We do not hear of kings or princes, nor influential leaders of men caught in the net of the missionary or charmed into discipleship by the strength of his teaching. Apparently these other religionists are content with such things as they have, and find their own faiths sufficient for the requirements of life, just as the Indian cow refuses to eat English grass and prefers that of her own land.

To the unprofessional spectator, it appears evident enough that Christian missions are doomed to collapse at home and failure abroad, unless they can receive an intelligent and complete readjustment by their promoters. They must begin to hold accurate views of the religious condition of non-Christian peoples, and get rid of the notion that, unless Christianity be given to them, they are doomed to perdition. The missions of modern times have rested on this notion; their scope and purpose have, in consequence, been too narrow to win the respect of intelligent adherents of other faiths, and the men sent by the Churches to prosecute them have not received a training adequate to the work which ought to be done. The result is that the Churches which have grown up in the mission field are, for the most part, feeble and unnatural imitations of those found in Great Britain, and chiefly composed of the lowest castes. Viewed as a whole, the missions of modern times are unworthy of Christendom: they represent its narrowness, rather than its highest intelligence and breadth of sympathy; and though there is a wide-spread feeling that they are not what they should be, the Churches at home show but little disposition to undertake their improvement.

Though India contains, in round numbers, nearly a thousand missionaries, only a handful of these possess the ability to worthily represent to the higher classes the contents of the Christian faith. The majority are proselytisers; although

Through the work of Dr. Miller for more than thirty years in the Madras Christian College, the Free Church of Scotland has in South India been honorably associated with missionary educational work of the noblest kind, and hundreds of Hindoo gentlemen now busy with Government and professional duties cherish Christian ideals as a result of that work. If during this ecclesiastical year the Free Church Committee of Foreign Missions could formally attempt to do in the department of missionary preaching what has been so ably done in the sphere of teaching it would set a worthy example to other missionary societies, and secure for the Christian faith a respect which it has not yet won. The mission field contains many perplexed missionaries, and the placing of mission work on a new basis, and the solution of the problem "How Christianity is related to the good elements outside the Christian area" by the mission societies of Scotland and England, would afford to such considerable relief. The present plight of many is that they have a gospel for other religionists, but do not exactly know how it should be preached.—*Cor. Scotsman.*

My article on Evangelical Missions

MISSIONS GAL. 535

**OBJECTIONS AND CRITICISMS:** If the Church has always contained and contains to-day people who are in no sympathy with missions, it is natural that there should be objections to and criticisms of missions in as well as outside the Church.

Much of the criticism is due to the failure to apprehend what Christianity is. Men who do not believe in Christ as the Son of God and who have no personal understanding or experience of His religion, cannot be expected to sympathize with the effort to spread it over the world, unless they do so on merely ethical or philanthropic grounds. And within the Church merely nominal Christians who for one reason or another accept the form, while ignorant of the power of Christianity, are not likely to value highly an effort to extend what has no vital meaning to themselves to the people of other lands.

Beside the criticisms resting on these fundamental differences of view, there is, of course, a mass of unintelligent objection springing from ignorance or utter misconception of the facts of the work, or of the operation of the human mind, or of the course of history. The common criticism of the immense extravagance of the missionary propaganda illustrates the first. Travelers are constantly expressing amazement at the vast sums expended on foreign missions, and the good that this could do at home. The total amount spent by all nations annually would not pay the naval expenditures of Japan for one year, or the cost of maintaining the German Army for one month. A different type of ignorance is illustrated in criticisms like General Chaffee's, to the effect that he did not meet a single intelligent Chinaman who expressed a desire to embrace the Christian religion," as tho this were a fact that had any bearing on the matter at all except a sorrowful reflex implication. A great mass of current criticism rests on such sheer ignorance of the idea of the propagation of religion or the facts in the case of Christianity, as when a Hindu writes in an American magazine: "Notwithstanding their (the missionaries') great efforts, not a single true Aryan has been converted in these three or four hundred years." Such critics must choose between the alternatives of falsehood and ignorance.

But criticism of missions cannot be dismissed by attributing the great bulk of it to absence or lukewarmness of Christian faith on one hand, or to ignorance or malice on the other. The supporters of missions cannot neglect objections which spring from these sources. Such objections may be classified in four groups:

- I. Criticism of the missionary idea or principle.
- II. Criticism of the methods of missions.
- III. Criticism of the agents of missions.
- IV. Criticism of the results of missions.

**I. Criticism of the Missionary Idea.** It is objected that Christianity is not the true world religion, that the other religions professing them, that Christianity can only claim to be one of the world's religions, and not necessarily the best for all, and that there is salvation in other names than Christ's. Of course, this involves eliminating or interpreting away the words of Christ, "I am the way, the truth and the life. No man cometh unto the Father but by Me." "No man knoweth the Son but the Father, and no man knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal Him," and the words of Peter, "there is no other name under heaven among men whereby men can be saved."

It is replied to-day that the truth of these words is not denied, but that it is the Christian God and the essential Christ who are found in the non-Christian religions. But this is to raise a simple question of fact. "Do the non-Christian religions produce the fruits of Christianity?" In reply, and as covering the entire question of comparative religion it may be said: (1) There are

(a) these are concealed and overlaid, (b) they are held in distortion, unbalanced by necessary counter truths, as the Muslim idea of the divine Sovereignty, and the Hindu idea of immanent deity, and (c) the good of all these religions is found in Christianity also, there rightly related and perfectly fulfilled. (2) There is good in Christianity which is not found in any other religion, as indicated in the modern larceny of Christian doctrine and moral ideals by all other religions—Hinduism, for instance, having undergone, under missionary influence, a complete transformation. (3) Each of the non-Christian religions is full of evils from which Christianity is free. (4) The worst evils of heathen lands are the products of or are sanctioned by the non-Christian religions. All the evils of Christian lands are under the ban of the Christian religion. (5) The best virtues of heathen people are, in the main, their racial qualities, unaffected by their religion. The best virtues of Christian peoples are the direct product of Christianity. (6) Christianity is the only purely moral religion. It alone identifies religion and ethics, demanding that personal religion be expressed in personal ethical behavior. In all other religions, ceremonial behavior will suffice. (7) The sacred book of Christianity is different from other sacred books, not in degree, but in kind. (8) The non-Christian religions grow worse and worse. The chasm between their best ideal and the actual reality widens constantly, save as they borrow from Christianity. Christianity alone has the power of self-renovation. (9) Christianity is the only religion of progress, and it alone can live with the spirit of progress, because it, alone is the truth. (10) The non-Christian religions at their best fall far short of the imperfect aspirations of men toward God. Christianity is the self-revelation of God to man. They are religions, not of one, but of different, classes. Christianity is exclusive and unique. All others stand together. As Mr. Griffith John says:

It is contended that all religions are but elements in the evolutionary process, that Christianity itself is a development, and the one suited to our Western minds; while the non-Christian religions are the religious influences developed in the growth of these peoples as best suited to them. Even if this were true, it is true also that since these other nations develop, as they are fast developing, into a life which adopts the principles of Western civilization, the evolutionary theory itself would allow for a religious development also, and the acceptance of a religious opinion and life conformable to the new stage of progress. As Mr. Griffith John again has remarked:

The nations called Christian are everywhere pressing hard upon all other nations. Western civilization in all directions is disintegrating both the customs of savage nations and the more stable civilization of the East, and it is everywhere being shown that in the general break-up of old and effete orders there is an imminent peril. For where our civilization penetrates without our religion it is invariably disastrous in its effects. It seeks to destroy the confidence of subject races in their own creeds and customs without furnishing anything in place of their sanctities and restraints. The result is everywhere to be seen in the way in which heathen nations neglect our virtues and emulate our vices. The advice sometimes given to the missionary, therefore, to leave the people to whom he ministers to their simpler faith, is beside the mark. These faiths are inevitably going; such they will be gone; and the question presented is, whether it is better to leave them to their own faiths, or to give them a new one. If history prove anything, it proves that a nation without a faith is a dejected nation; that it cannot hold together; that it inevitably decays and dies. From this point of view alone, then, there is a stronger case for missionary work than ever. The impact of our civilization is breaking up the fabric and undermining the foundations of the ethnic religions. Without religion of some sort, nations must perish. Therefore, we must seek to it that we give something in the place of what we take away, and that something must be the Christian faith or it will be nothing.

But more than this is to be said. As Mr. Gulick has shown in *The Evolution of Japan*, it is the Christian convictions, however veiled, which are the really powerful forces in working the transformation of the backward nations. In the development of mankind, the religious force is indispensable. The evolutionary hope makes a demand for Christian missions.



of any even partial justification, its origin and continuance can only be called malicious. The cost of administration of the great foreign mission agencies ranges from 4 to 10 per cent. The higher amount is due largely to the cost of collection, publication, deputation work and other measures for arousing interest. Roughly, it is accurate to say that the cost of sending a dollar to foreign missions is the price of a foreign postage stamp.

2. It is said that the business methods of missions are inefficient. It is not possible to make any better answer than to say that every missionary society will welcome examination at this point. Mr. John Wanamaker, as successful a business man as America has produced, recently examined the Presbyterian work in India, and on returning, expressed this judgment:

"I went out and about, simply as an individual, saying: 'I will see for myself exactly what this business of foreign missions is, and whether it is worth while or not.' By personal contact with the work and workers, I convinced myself that the work of missionaries—clergymen, teachers, doctors and Christian helpers—is, in India, as a rule, practicable and well administered. In its business administration, it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, in climate and custom requiring different modes of living. No private business man, in my judgment, can administer from the United States, properties and enterprises in India more effectively or less, as a rule, than the Board is administering them at this time.

3. The missionaries are accused of living on too expensive a scale, instead of imitating the lives of the fakirs or dervishes or holy men of the non-Christian lands. Mr. Wanamaker reported his judgment on this point also:

"It is an unjust aspersion on the Church and its heroic men and women for any fair person to say that, because the customs of the country are so different from ours, if they are to maintain influence with the people, to employ servants and live in houses common to hot climates, such as are used by other private families, therefore they live in luxury, idleness or extravagance. While I saw houses of Christian workers in large cities, bought from thirty to fifty years ago, for small sums, now worth much more than they cost—which is to the credit of the wisdom of the fathers and brethren of the Missionary Board—I failed to find any extravagant buildings in use by missionaries or others in the services of the Board. As to the servants, they board themselves, combine in the morning and rotting off at night for the pay of ten to twelve rupees a month, which, on an average, is \$3.63 a month for house servants. It is impossible to find anywhere in the world simpler and more correct home living than at the houses and tables of the mission houses.

4. The idea that by adopting the ascetic ideal and living as the natives do, the missionary would increase his influence is often advanced by those who are under precisely the same obligation to pursue this course as may rest on the missionary. The conception that the ascetic method will be more fruitful than the general method has often been tested. George Bowen gave it a fair trial in Bombay. His life was one of great value and of large influence, but not more so than the lives of scores of other missionaries, who never followed his plan, and who were far more successful in winning converts and in establishing self-supporting churches. There is room for the ascetic ideal, but it is not the only ideal.

5. A great many criticisms on the methods of missions are mutually contradictory. One urges that the native churches should be sooner trusted and left to themselves. Gen. Armstrong complained that this was done too soon in Hawaii. One urges that educational and medical work should be diminished, and the direct preaching of the Gospel absorb all the time and strength of the missionaries. The newspapers, the diplomats and the wandering publicists see in those forms of work the only really valuable part of the missionary enterprise. One complains that the missionaries are timid and cautious. Others that they are reckless and aggressive, and should be confined to fixed stations. One regards the attitude of solicitude for native customs as wicked; others think that even polygamy and ancestor worship should be tolerated. And so opinions vary on a hundred points and correct one another.

6. Criticism, both just and unjust, has been directed at the confusion of missions with politics. The Boxer uprising brought the subject forcibly before the world. While there were other and far more responsible causes for the outbreak than any connected with missions, the interference of Chinese Christians under cover of missionary, and ultimately consular, protection, and to some degree the interference of missionaries themselves in Chinese law courts, did help to

increase the anti-foreign feeling of the people, and to confuse in their minds the missionary propaganda with the political movement of the West upon China. Whatever errors individual missionaries may have made at this point, the body of Protestant missionaries has not offended, the burden of guilt resting on the Roman Catholics.

The whole discussion has been profitable as defining more clearly the spiritual character of the missionary enterprise and also as illustrating how easily missions are criticised for adopting, however slightly, the principles of those who praise the benevolence of the movement, but deprecate its religious character. If missions are valuable and justifiable, the critics allege, solely because of their philanthropic spirit, interference in behalf of the wronged in law suits would be eminently proper.

III. *Criticism of the Agents of Missions:* Some such critics are foolish extremists. Mr. Sydney Brooks represented this class during the discussion of the relation of missionaries to the Boxer uprising. He declared that the missionaries in China were "not well educated," were untaught, careless of local prejudice, spoke a "bastard Chinese," were guilty of "blundering provocation," and ignorant of the philosophy they are "infected with," or the language which must be their chief weapon. "They are bigoted and sectarian, and many of them" "enthusiastic girls, who scamper up and down the country." Such criticism, of course, answers itself. It is enough to ask the critics the names of the missionaries they know. This judgment rests on no personal knowledge, but on the gossip and talk of steamer saloons or clubs in the ports, whose resentment is often due to the fact that their spirit and conduct are condemned by the standard which the missionary sets up. Where the common criticism of the missionary does not spring from such a source, it is due in large measure to a total want of sympathy with the mission idea, and to a want of appreciation of the Christian faith.

Other critics are more cautious than Mr. Brooks. Mr. Henry Norman says:

"So far as education goes, both men and women among the Protestant missionaries are often quite untrained to teach at home, where there would be little danger of misunderstanding; in their present sphere of work they are even less hardly described by the phrase which has been applied to them, 'ignorant declaimers in bad Chinese.' . . . I am well aware, of course, that to some missionaries the world is deeply indebted for its knowledge of the Chinese language and literature; and that among the Protestant missionaries of the present day there are some men of the highest character and devotion, upon whose careers no criticism can be passed. These, however, are a small minority.

The outstanding scholars are, of course, a minority, but the statement that the men of highest character and devotion, upon whose careers no criticism can be passed, are also a minority, is a simple untruth due to the writer's ignorance of the men of whom he is writing, to the difference of standard prevailing between him and them, as illustrated in his interest in what the missionaries have always ignored or deplored (*e. g.*, the Yoshimura in Tokio), and finally to his readiness to accept his judgments at second-hand from men as ignorant as himself. In any large body like the missionary body there will be men of all grades. But in general it is true to say of them that they love and understand their people; that they know men about them and can talk with them more freely than any other foreigner, Mr. Yen, of Shanghai, even asserting that the average missionary is a more fluent and accurate speaker of Chinese than the Chinese themselves; that missionaries as a class are the ablest and most highly respected foreigners in Asia, and that without their correcting influence the nauseous immorality of many commercial centers in Asia would be viler than it is. It is not the element of most intelligence and character in these cities and all those home which attacks the native missionaries. Of missionaries in the Orient generally, the Hon. John W. Foster declares that "up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." Of S. Wells Williams, most prominent in this diplomatic service, U. S. Minister Reed declared: "He is the most learned man in his varied information I have ever met. . . . He is the most habitually religious man I have ever seen." And on a visit to India in 1894, the Rev. Francis Tiffany, a distinguished minister of the Unitarian Church, bore the testimony:

To the missionaries, declared and avowed at every hand, are due the inception and first practical illustration of every reform in education, in the revelation of the idea of common humanity, in the elevation of the condition of woman, afterward taken up by the Government. It seems, however, to be the correct point for the ordinary tourist to speak with, and for the contentment of missionaries, and then, to avoid being prejudiced in any way, carefully to refrain from ever going within ten miles of them and their minds. The thing to take for granted is that they are narrow-minded bigots, with nothing they care to import into India but hell fire. To all this, I want to enter my emphatic and indignant protest. Such as I have fallen in with, I find to be the most earnest and broadminded men and women anywhere to be encountered—the men and women best acquainted with Indian thought, customs and inward

life, and who are doing the most toward the elevation of the rational and moral character of the nation. It has brought tears to my eyes to inspect such an educational establishment for girls and young women, and to see what new heavens and new earth she is opening up to them. The sanctification of spirit with respect to these young women are dedicating, and well-deserving of the work of getting ready to lift out of the mire of ignorance and superstition their sister women of India was one of the most moving sights I ever beheld.

Missionaries might be better and abler men and women than they are. That could be said of any body of men and women in the world. But none wish this for themselves more ardently than the missionaries; and speaking like that the missionaries of the Christian Church have been and are the best body of men and women who have ever given their lives to a great cause.

*II. Criticism of the Results of Missions:* It is said that foreign missionaries have accomplished nothing, or that they have accomplished nothing justifying the great expense in money and life, or that they have accomplished too much and done more harm than good.

1. "They have accomplished nothing." This was naturally a much more common criticism some years ago than to-day. At first, the work had to produce its results. Now that it has produced them, it is possible only for ignorance to deny them. For a time all professed converts were "rice Christians," but now there are too many millions who get no rice, and there have been too many martyrs. As that implacable but intelligent critic, Mr. Michie, says, "It is a very gratifying fact, which cannot be gaisaid, that Christians of the truest type—men ready to burn as martyrs, which is easy, and who lead 'helpful and honest' lives, which is as hard as the ascent from Avernus, crown the labors of missionaries, and have done so from the beginning." The mass of testimony to the beneficent religious, moral, and social influence of missions has become too great to deny any longer. Dr. Dennis' great argument, in *Christian Missions and Social Progress*, is unanswerable. It would be easy to repeat this evidence. Two testimonies must suffice:

"It is they" (the missionaries), says Sir H. H. Johnston, "who in many cases have taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, book-binding, printing, and European cookery; they have done the keeping, writing, and dictating, and smattering of general knowledge. Almost invariably, it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with a printing-press, the turning-lathe, the anvil, the file, the sawmill, and the brick mould. Industrial teaching is coming more and more in favor, and immediate results in British Central Africa have been most encouraging. In certain countries, painters, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors, and so on, are gradually becoming self-actors from England or India, we are gradually becoming able to obtain their services in the natives of the country, who given simple, wholesome local education, have not had their heads turned, and are not above their station in life."

"Whatever you may be told to the contrary," said Sir Bartle Frere, former Governor of Bombay, "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

If any other testimony to the efficacy of missions is needed, than this evidence of their general influence, and the undeniable fact of the independent and self-supporting Christian churches which have been built up, it can be found in the absolute transformation in Hinduism and Buddhism produced by the influence of the Christian missions. The history of the Brahm Samaj is an illustration. Fifty years ago, men who wanted to come as far as this toward Christianity had to break with Hinduism. Now the Vedanta movement within Hinduism allows men who want to hold Christian opinions and still live Hindu lives to remain in their old faith. Outside

of the limits of their conversion, missions are transforming the world. Other forces are working with them, but none with more power.

2. "They have accomplished nothing justifying the expense": That depends on the critic's standard of value. The Congo River railway in Africa is 225 miles long. It cost 4,000 lives. The cause of missions has cost but a fraction of this. Is that railroad more valuable than the results summarized in Dr. Dennis' great volumes? The armies of Europe cost per annum, \$1,946,354,848. All the Protestant churches combined give per annum \$19,598,823 to foreign missions. Which, expenditure accomplishes most for the world? The annual cost of the government of India is \$360,000,000 (1901-1902). The annual cost of missions in India is an insignificant fraction of this. Which is the more beneficent expenditure? Let Sir W. Mackworth Young, K.C.S.I., late Lieut.-Governor of the Punjab, answer:

As a business man, speaking to business men, I am prepared to say that the work which has been done by missionary agencies in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me make the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and that to my mind I feel that there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have brought their bear on the masses in the Punjab by our beneficent rule, by British judgment and enlightenment; but I am convinced that the effect on native character produced by the self-sacrificing labors of missionaries is far greater. The Punjab bears its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I can only say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who died and cut among the people for who generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, of more far-reaching in its consequences.

3. "They have done more harm than good": This is the current form of criticism. The critics used to call missionaries inoffensive and their work futile. Now they have swung over to the opposite extreme. The missionaries are pestilentially active and effective, and are turning the world upside down. "For my own part," says [Mr. Norman, "I am convinced that if the subscribers to Chinese missions could only see for themselves the minute results of good and the considerable results of harm that their money produces, they would find in the vast opportunities for reformatory work at home a more attractive field for their charity. At any rate, in considering the future of China the missionary influence cannot be counted upon for any good." The omission of a bill of particulars is often a convenient cover-up for critics. "The minute results of good" is a judgment which time will revert in its true judiciousness. What are "the considerable results of harm"? Mr. Sydney Brooks took up this tale. He held that the influence of the missionary is subversive, and that his propaganda will have revolutionary effects. In a sense this is not true. The missionary's work is not destructive. It follows the lines of national character and qualification. Christianity has adapted itself to more peoples, and more diverse peoples, than any other religion, and it is compatible with any orderly and righteous government, of whatsoever form. It does not attack the Chinese political system or social life as such. Yet, in a sense, the charge is true. Christianity is a power of upheaval and renovation. It turns the world upside down. It begets wrath against injustice, eagerness for liberty, impatience with ignorance and sloth, and passion for progress. It has done this in China. It will continue to do this in China, whether in war or in peace; whether with the sympathy of the Christian nations or with petty criticism and futile opposition of newspaper publicists. That is its mission in the world.

A larger and nobler and truer view of the influence of missions was expressed in the speech of President McKinley at the Ecumenical Conference in New York City, in 1900.

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionaries who have wrought such wonderful triumphs for civilization. The story of the Christian Missions is one of thrilling interest and marvelous results. The services and the sacrifices of missionaries for their fellow men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body who devotes his life to the service of the Master and of men, carrying the torch of

the same manner, preserve the peace, and the homage of mankind. The noble, self-effacing, will and the homage of mankind. The noble, self-effacing, will and the homage of mankind. The noble, self-effacing, will and the homage of mankind.

They count their labor no sacrifice. "Away with the world in such a view and with such a thought," says David Livingstone. "It is emphatically no sacrifice; it is a privilege." They furnish us examples of forbearance, fortitude, of patience and unyielding purpose, and of spirit which triumphs, not by the force of might, but by the persuasive majesty of right. Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have conducted most honest and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

But all this is secondary. The supreme aim of missions is the religious aim, but the success with which the movement is realizing that aim is evidenced by the influence of its secondary beneficent results. And the end of all will be that Kingdom of God on earth—the Kingdom which is righteousness and peace, and toward whose establishment the missionary movement is in this age an indispensable agency, capable of improvement and expansion, but not capable of omission or abridgment.

### WESTERN VICES IN THE EAST.

By the Rev. E. W. Thwing.

THE forces of good, that work for reform and righteousness, must be active and doing, if they are to overcome the mighty powers of evil that are ever pushing to make more of their ill gotten dollars from the vices and sorrows of mankind. One of the greatest reforms of the century is now taking place in the vast Empire of China. It is the fight against opium. It is indeed a noble effort and is meeting with remarkable results. From a recent report we note that Frederic S. sham has been traveling in eastern Asia, and has given special attention to the efforts being made in suppressing the opium traffic. He found that in many places the people who

profited by the opium trade are now co-operating with the authorities for its eradication; that opium-smoking is now generally looked down upon by high-caste Chinese, and everything seems to point to the success of the crusade against it. But he informs us that, in giving up his opium, the Chinaman is slowly but surely acquiring a new vice—whisky drinking.

"Cheap whisky," he says, "is being imported and consumed to an extent that causes thoughtful men much concern. The Chinaman works hard; he is not lazy; his food is barely sufficient to sustain him. The drug probably was much indulged in, owing to this fact; as its use is being slowly curtailed whisky seems to be taking its place—and very bad whisky at that. The problem, in consequence, grows complicated; the white man decries the opium in one breath, and offers to furnish the whisky for the yellow man in the next."

It looks as if the "white man's burdens" are also to be laid on the people of China in addition to their own. The people of Christian America should exert all their great influence against these wrongs to the people of Asia, who are now striving for their own deliverance. The outlook seems bad but let no one be discouraged. It has been well said: "The struggle is bitter and long, but victory is as inevitable as the dawn. Let none be dismayed or falter when the fight seems to turn into defeat. Let none yield or faint, for surely the world's sin and sorrow will at last be subdued by the dauntless soul of man." With the power of real Christianity in the world to aid and inspire man in his fight against evil, the final victory is sure. The thing to do is to keep at it.

China is also threatened with the cigarette habit. Millions upon millions are going there from America every month. At Shanghai I have seen large cargoes of the American cigarette unloaded. It is the lust for the "almighty dollar" that backs this business. The fight must be against it, and it is now time to be up and doing.

Honolulu.

MR. WANAMAKER, THE DECEASED MILLIONAIRE of Philadelphia, would seem to be the philanthropist who when passing through Allahabad some years ago was seized with the idea of founding a sumptuous school for the training of Christian Native Girls. If this be the case, it is to be trusted that Mr. Wanamaker has left no more of his

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money in the same direction; for between missionaries and educationalists the soil of Allahabad is already so monopolized that the ordinary resident finds it difficult to get a corner wherein to bestow himself.

### THE LATE MR. WANAMAKER

TO THE EDITOR.

Sir,—In an editorial note of the *Pioneer* of the 17th April, you criticize Mr. Wanamaker of Philadelphia on the ground that he "when passing through Allahabad some years ago was seized with the idea of founding a sumptuous school for the training of Christian Native Girls." Mr. Wanamaker was not the founder of the school, although it bears the name of Mrs. Wanamaker. It was founded twenty years ago, and for years before Mr. Wanamaker's visit had been sending up girls for the Entrance Examination. Mr. Wanamaker provided the present site for the School on Mission Road and gave the money for the new building. It may look "sumptuous," but it would be difficult to put up two storey building in Allahabad large enough to accommodate ten teachers and one hundred and twenty boarders, which would not look "sumptuous" in comparison with the ordinary one storey bungalow. The furnishings within are very simple and inexpensive. The criticism, however, is perhaps levelled against such a large and substantial building because it is devoted "to the training of Christian Native Girls." The assumption is that these girls should not live in such a fine looking building, but in one much cheaper and less attractive. The answer to this is that a well-made, substantial building, requiring little or nothing for repairs, is cheaper in the long run than a building which requires constant repair and goes to pieces if neglected a rainy season or two. Moreover, a two storey building with ample verandahs, where the girls may sleep in safety during the hot months, is greatly conducive to health, an important consideration in a large Boarding School. Those of us who submitted the plan of this school to Mr. Wanamaker for his approval, thought there was nothing too good in the way of education for "Christian Native Girls," and that in the interests of economy and health it was wise to put up a large, well-ventilated, and substantial building. These girls are the daughters of Indian Christians scattered over the Province who pay for the tuition and board of their daughters, some of them in full and some in part, while some receive scholarships, three now in the school having won Government scholarships, one having come out first in the Province in the Girls' Middle School Examination. Were the writer of the editorial an Indian Christian with half a dozen bright girls, I am sure he would hope that some other American like Mr.

Wanamaker would be "seized with the idea of founding a sumptuous school for the training of Christian Native Girls," and he would give thanks that there are large-hearted men of Mr. Wanamaker's type who think of the girls of India and plan for their education. Mr. Wanamaker has given large gifts to other institutions in India, notably to the Allahabad Christian College. When in Calcutta, six years ago, he gave the Y. M. C. A. Rs. 50,000 for a new building, and before that he had given about that amount to the Madras Y. M. C. A. A year and a half ago I was in Mr. Wanamaker's Office in Philadelphia, when a Hindu gentleman called on him. He had but a day in Philadelphia, sent by the Madras Government to the States on business, but he would not leave the city without thanking Mr. Wanamaker for what he had done for the people of Madras in erecting the Y.M.C.A. building, open to all classes. This Hindu gentleman was an Associate Member of the Madras Y.M.C.A. Mr. Wanamaker was greatly touched that a Hindu should take an hour out of a busy day to come to his office to thank him for his gift to Madras. Had the writer of the editorial note known something of what Mr. Wanamaker has done for the young men of India, European and Indian, as well as for the daughters of India, he would have had a word of appreciation for a man with such a large heart and open hand.

J. J. LUCAS.

*Allahabad, 20th April.*

The Earl of Selborne, the first Lord of the Admiralty, speaking at a recent meeting in Oxford said:

"I wish to give you my testimony as to the general value of mission work after eight years in the Colonial Office and the Admiralty. I have no difficulty in stating the impression left on my mind, and that is the profound contempt which I have no desire to disguise for those who sneer at missions. If a man professes to be a Christian it is absolutely impossible for him to deny the necessity of the existence of missions. Therefore the critic is driven to pass his sneers on the actual missionaries who go and do the work, and I have noticed that he sets up a standard for them which is certainly a standard against which nothing can be said; he expects every missionary to be as saintly as St. John, to be as wise as Solomon, and as great a statesman as St. Paul. The labor market does not supply the article, and if the critic will be good enough to apply the same test to himself and to his own profession, whatever it is, he will see that the standard is perhaps a little too exacting. Not only does the critic demand a standard that is obviously impossible, but he leaves out of sight the peculiar difficulties and dangers of missionary life. I desire to protest against the unholy thirst for statistics; it is perfectly impossible to put into statistics the result of mission work. I would go further and say it is absolutely bad for the missionary

to have to try and write a report which will give a favorable report at home. What have you to do with the statistics in such a matter as this? The utmost that a man can do is to do his best, and the results are really not his business, they rest with a Higher Power."

Referring to the Melanesian Mission in particular, he said:

"I have heard but one account at the Colonial Office or from the naval officers with whom I have conversed; they have always spoken of it in terms of the deepest respect. I am assured that the civilizing effects of the mission have been wonderful. You all know that pictures are presented, perhaps not so frequently as at one time, of the altruistic savage who would be very well off if only the white man would let him alone. I think this savage exists mainly in imagination. Certainly in the Melanesian group the savage habits and cannibalism were very rife all through the diocese. Wherever the work of the mission has been continuous these habits have gradually disappeared." *Standard, Nov. 17, 1907.*

You will be glad to hear that Dr. Fitch has got back from the hospital. He moves about on crutches and will be confined upstairs for several weeks yet. He has asked me to reply to your letter of August 15th with regard to the enclosed cutting, "An Attack on Christianity." Unfortunately, the papers giving the facts are all sold out, but the enclosed typewritten extracts give you the main facts. I did not type out all of the first part of the judgment as it simply gave further illustrations of the principles the judge applied to the consideration of the case. In addition to the part of the judgment on the cutting returned herewith, there is one sentence which the "Missionary" does not give. The last sentence is - "and for your foolish action in selecting such an amenable case as this was the cause of all this trouble, I shall order you to pay the costs of this prosecution, which I assess at \$100."

#### An Attack on Christianity.

A very unique case was brought before the British Court in Shanghai last spring. The charge, made at the instance of the crown, was brought against one J. A. Jackson, of Shanghai, that he had, through the publication of a leaflet and its circulation at Dalney and Chefoo, "publicly derided, mocked and insulted the Christian religion, being a religion observed in China." There is a law applicable to British subjects against such acts as that charged and proven as having been committed by Mr. Jackson. The statements made in his leaflet are so far from the truth, so extravagant and written in such a spirit of unfairness and evident opposition to Christianity that they are scarcely worth considering. The Judge of the Supreme Court in Shanghai, in delivering judgment against the defendant, made a very clear statement of the law enforced in China regarding different religions. We quote the following extract from the judgment rendered by His Lordship, the presiding judge: "Intelligent criticism of any one in any position is good not only for that person, but for the whole community, and it is not on any ground of that kind that I should condemn an article of this kind." Addressing himself to the defendant, the Judge continued:

"The article which has been produced is extremely silly and your action in this case has also been extremely silly. Beyond that I don't think there is much more to be said. The results have, fortunately, been nil, except that they have led to your being brought here by the Crown Advocate, they have led to the case being inquired into, they have led to an exposition of this article itself, which, I think, will show to all what this is meant to do and it will serve to show that people must not go about the country acting in the same sort of way as they would if they were in England, where such publications as this would do practically no harm or very little harm, and which would be treated by the law

there with the contempt which they would merit—they would be taken no notice of at all. Unfortunately this is not the case here, and it has got to be made perfectly clear to people that they must not do this sort of thing. Having considered all these facts, and particularly the fact that you recognized and in a manly way owned up to the foolishness of your conduct, I don't think this is a case in which it is necessary to impose either a fine or imprisonment. I shall bind you over not to repeat any acts of this kind in the sum of \$500, your own recognizances, for a period of two years."



H. M. SUPREME COURT.

SHANGHAI. Feb. 24th, 1911.

RECEIVED

Before Sir Havilland de Sausmarez. Judge.

NOV 1 1911

REX v J. A. JACKSON.

Mr. S. S.

J. A. Jackson, of 47 Bubbling Well Road, appeared to answer a summons charging him with that he did on the 11th and 12th days of January 1911, at Tairen, and thereafter at Chefoo on the 19th of January 1911 publicly deride, mock and insult the Christian religion being a religion observed within China, contrary to Article 76 of the China and Corea Order in Council 1904.

The Crown Advocate (Mr. H. P. Wilkinson) conducted the prosecution, and accused was represented by Mr. T. Morgan Phillips.

His Lordship gave judgement as follows:- This is the first case certainly under the present Order in Council, and I am informed by the learned counsel in this case who have had longer experience of China than I had, that it is practically the first case in China of a prosecution under this section, or an analagous section in another Order in Council. I think therefore, that before I proceed to deal with the defendant in this case that I ought to give my views on the Article on its scope, on the purpose it is meant to serve, and so far as the state of law of England on analagous subjects has enabled me to arrive at a conclusion, the reason for inserting such provision in the Order in Council in countries where extraterritorial rights are exercised by his Majesty. It is one of those cases in which the religious susceptibilities of certain classes have been invaded, and it is therefore one of those cases which requires great circumspection in dealing with, and patience in giving weight to the motives which have been influenced the accused and especially and more particularly perhaps than anything else, the circumstances in which the alleged criminal act has been committed. Now is England- and it is English law which is generally administered by this Court- a case of this kind, if it were dealt with at all, would be dealt with under the somewhat antiquely named crime of blasphemous libel, and it was suggested by the counsel for the defendant, that that would be the proper mode of proceeding in this Court. Now the cognizance taken of blasphemous libel in England by the Courts is not in any way in its spiritual or religious aspects, but in so far as it effects the peace, order and good government of the society in which it is uttered or published. The difference in the society here and in England shows that considerations would apply in dealing with analagous matters here which would not apply in England. Again, this Court is a Court for all British subjects. It is a Court established in a non-Christian land and it has to deal with exclusively British subjects, and with British subjects of all religions. The Order in Council makes no distinction whatever as to religion, so long as it is established or observed with China or Korea. It seems to me that too the word blasphemy in connection with cases of this kind is rightly omitted from the section of the Order in Council which deals with people of so

many and varied religions, because that word under English law has a somewhat limited and subscribed meaning. It was suggested that when the Christian religion is attacked the prosecution should be under the old English law for libel, and that this Order in Council was intended to provide for the safety of other religions. I cannot agree in that view. I have given certain reasons, but I wish to add this, that in all the Orders in Council which deal with our extraterritorial jurisdiction the Article which deals with offenses in different religions is substantially in the same terms. Taking an example, for instance, of the Ottoman dominions, to which I referred in the course of argument, there, a considerable portion of the subjects of the Sultan are Christians. I overstated the proportion in the course of argument, no doubt, but in European Turkey probably two-thirds, and the Asiatic Turkey where foreigners venture no doubt there also a very considerable proportion are Christians, who are dividing into various churches which are recognised by the Imperial power. Those are the churches of the religions which are established and observed in the Ottoman dominions. It would be quite possible for a Mohammedan, who is a British subject, to go into one of those Christian Churches and insult the worshippers there, and the result of putting such a limited construction on this Article would be that it would be extremely difficult, in such circumstances, to deal with an offender of that kind. No, it appears to me clear that this Article is not confined to any religion at all, so long as that religion is established and observed within the dominions of the Power where our extraterritorial powers are being exercised.

\* \* \* \*

The facts are that the defendant had been travelling, not in the Treaty Ports of China, but in the interior, as a vendor of patent medicines which are sold by patent by the William's Company. In the course of his travels in Manchuria he employed the leisure of one evening in dictating from an article of Sir Hiram Maxim's, printed in a paper called the "R. P. A. Annual," to his interpreter, and got him to write this in Chinese. Afterwards he had this article taken to a native paper in Tairen where it was published, and later on it was carried to Chefoo in the form of a leaflet. It was placarded in certain parts of the city, and it also appeared as an article in Chinese in the local newspaper. We have seen the person to whom he dictated this article, or rather the extracts from this article by Sir Hiram Maxim, and certain conclusions which he himself drew, and that person on the face of him, was not a literate person, was not a person who was likely to make a translation into respectable Chinese in a literary form which would appeal to intelligent people, but on the other hand he was a person of small education, such as indeed this document shows him to be. That defendant should so lightly enter upon the publication of a document of this kind, that he should employ a person such as his servant in the production of it, in itself argues a lightheartedness in entering upon this undertaking which would be likely to produce an article calculated to mislead the ignorant and unwary. The article itself to begin with, deals with certain miraculous acts attributed to St. Francis Xavier by the Roman Catholic Church. To begin with it deals with these as if

they were a present day occurrence. There are other statements which are perhaps less exteptionable, and there are no doubt statements which are substantially true. But he goes on further and speaks of the Taiping rebels as if they were a band of Protestant Christians, and he makes out that these Protestant Christians were a band of murderers. He does not use these words, but that is practically what one of these paragraphs amount to. He then goes on to recite that very large sums of money are extracted by the Churches. That is a question into which I have not the least desire to enter. But he goes on in this way, and to my mind, so far as he conveys anything, it is an indication that these people-the missionaries- are here to rob the foolish Chinese, who will thus become poorer and poorer. He is, as the article says truly, a fool. Then there is a further reference to the Boxer troubles, which seems to me can hardly be read in two ways, and it shows that the Chinese rose up and as there was no other way, proceeded to extarparte their fellow-countrymen who were Christians. I am, at the present moment, dealing entirely with the article itself, and not with the defence of the prisoner with reference to the article. But when I look at an article of that kind it seems to me that in a country like China where there are a large number of Christians, no doubt numerically very small in comparison with the other subjects of the Empire, scattered about in small communities, a very dangerous state of affairs may be set up by inducing people generally- the Chinese generally- to believe that this is the attitude of their Christian fellow countrymen who are dwelling amongst them, it seems to me that it is likely to lead to an extraordinary amount of trouble, and it is a trouble which will by no means be minimized inasmuch as it is excited by an appeal to the religious susceptibilities of an uneducated and ignorant multitude. Therefore, this article seems to me to come within those words I have read from Starkie, and which have been approved by on more than one Occasion by judges on the English Bench.

The accused has told us that this leaflet of his was based upon an article by Sir Hiram Maxim. The accused has spent a considerable time in China, and I should have thought that a sentence such as this would have appealed to his sense as showing that the article from which he was quoting was not one which could be relied upon. This is the account of the Boxer rising given by Sir Hiram Maxim:-

"Some German Missionaries penetrated into a part of China where the people were both ignorant and religious. They attacked the national faith, and the Chinese retaliated just exactly as people would have done in any other country, not excepting Germany itself. There was a fight and two missionaries were killed. This led to rioting in Peking. The German Ambassador took an active part in the street fighting for several days, and was finally killed."

I do not think that I ever read such balderdash. However, the accused has lived for five years in China, and if that does not appeal to him as being an inaccurate statement, and one which if made in an article at all events indicates that other statements in the article should be carefully considered, I think that it is a good thing that he had been brought here, and that he will be made to think more carefully on a future occasion, and look better into his authorities before he quotes them as a ground for serious reasoning.

Extract from the Japan Weekly Mail, September 33nd, 1900.

Legation of the United States of America.  
Peking, China, Aug. 18th, 1900.

To the Besieged American Missionaries:

To one and all of you, so providentially saved from threatened massacre, I beg in this hour of our deliverance, to express what I know to be the universal sentiments of the Diplomatic Corps, the sincere appreciation of, and professed profound gratitude for the inestimable help which you and the native Christians under your charge have rendered toward our preservation.

Without your intelligent and successful planning and the uncompromising execution of the Chinese, I believe our salvation would have been impossible.

By your courteous consideration of me and your continued patience under most trying occasions, I have been deeply touched and for it all I thank you most heartily.

I hope and believe somehow in God's unerring plan, your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work.

Assuring you of my personal respect and gratitude, believe me,

Very sincerely yours,

(Signed) E. H. Conger.

EXTRACT FROM PRESIDENT TAFT'S ADDRESS AT THE FOUNDER'S DAY EXERCISES OF  
THE UNIVERSITY OF PENNSYLVANIA, -- DELIVERED at Philadelphia, February 22nd, 1909.

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"So, too, in the matter of foreign missions. The greatest agency to-day in keeping us advised of the conditions among Oriental races is the establishment of foreign missions."

Col. T. W. Higginson writes in the "Open Court":-

"Emerson declared, forty years ago, that what hold the popular faith had upon the people was 'gone, or going.' He asked why we should drag the dead weight of the Sunday-school over the globe, -- and lived to see his own daughter holding a Sunday-school for little Arab children on the Nile."

*Presbyterian*  
*Jan 6, 1906*

## The Foreign Missionary Work of the Church

*Editors The Presbyterian:*

There appeared in the "Presbyterian Banner" a few weeks ago an outline or synopsis of the work of the Foreign Board, which would be more satisfactory if filled in. At the close, the editor says, rather apologetically, "Statistics are likely to seem dull and dry." On the contrary, statistics are as important to the report of any work as a knowledge of anatomy is to a sculptor. It is a very easy matter to speak in generalities of the various forms of Church work. Those who listen or read such statements learn very little of the actual situation: and the Church has a right to know all the facts connected with her various agencies.

What is lacking in the list given in the "Banner" is figures that will tell us what proportion of the total amount received goes to the field, and how much is used for its office and inspection work. The amount each station receives has diminished year after year. New stations are opened and supported under the head of Special Objects, but the general fund for the support of old and tried stations, and of trained and qualified missionaries, is growing lamentably meagre, so much so, that in many cases it recalls the making of bricks without straw.

Without any question, these special objects and missionaries who are supported by churches or individuals tend to decrease the general fund. The appropriations made to the several stations have steadily diminished for some years past, and the effort on the part of missionaries to double up work and stretch out the meagre allowance for each department is wearing to a degree. Noble lives are so worn down by this stress, that, when sudden illness comes, with the vital energy thus depleted, the end is apt to be the cutting off of valuable lives. Dr. Cochran, of Persia, for example, whose hospital work was so crippled that it was at one time closed, and often on the verge of being closed, and demanded the closest economy and strenuous work on his part to keep it alive, had no strength with which to combat his last illness.

We are told in this report, that there are on the foreign field 137 stations, with 1,663 out-stations, a grand total of 1,800 points where the Gospel is preached and taught; that there are 858 American missionaries engaged in mission work, among whom are 280 ordained men; that there are 432 churches, with 56,915 communicants, and that these churches contributed in that year, for all purposes, \$198,159.

These are interesting statistics, but more is needed. On what allowance were these fields kept up, is the important question. As was said at the outset, the Church has the right to know where its gifts go, and how its agencies divide the sum total received between the few on the administrative force, and the almost one thousand workers on the field. Possibly THE PRESBYTERIAN can secure and give fuller statistics for the Church at large, from whom the support of the work comes.

*Wm. W. Shaw*

A. B. I. M.

It is a pleasure to furnish through your columns the information called for in a letter from A. B. I. M. All this information is published annually in full detail in the report of the Board, which is sent to every minister, to every commissioner to the General Assembly and is furnished to anyone desiring a copy.

The communication from A. B. I. M. asks what proportion of the total amount received by the Board of Foreign Missions goes to the field and how much is used for its offices and inspection work. During the year ending May 1, 1906, as appears in Schedule 3, pages 449-451 of the Board's report, the total disbursements were \$1,241,821.20. Of this amount, \$2,011.55, or 4.18 per cent, was expended upon administration expenses as itemized in Schedule 5, page 452: \$16,642.20 upon leaflets, Sabbath-school exercises and missionary study classes, interest on special deposits and on loans, necessitated by the delays in the sending in of the churches' contributions, and \$12,974.35 on the publication of the annual report, the "Assembly Herald" and the Field Secretary in the West. These three accounts together amount to \$81,628.10, or 6.57 per cent of the total expenditures of the Board.

The balance of the expenditures for the year, or \$1,160,193.10, went directly to the missions and the missionaries.

The annual reports of the Board show in detail how

much is sent to each of the 136 stations. You might not wish to give space to the entire list of stations, but your readers may be interested to know how much was spent during the last year on each mission.

Africa .....	\$36,339 21
China .....	\$300,603 32
Chinese and Japanese in U. S. A. . . . .	\$16,341 46
Guatemala .....	\$4,435 42
India .....	\$189,939 71
Japan .....	\$89,196 52
Korea .....	\$88,385 07
Mexico .....	\$50,027 34
Persia .....	\$75,623 74
Siam and Laos .....	\$99,994 35
South America .....	\$87,317 82
Syria .....	\$52,933 55
Philippine Islands .....	\$64,080 82

We shall be glad to furnish figures for all the stations, or for any particular station, to any inquirer. Your readers can find the disbursements set forth in detail in Schedule 3, pages 445-451 of the report.

A. B. I. M. states: "The amount each station receives is diminishing year after year." The stations in China received during the last year \$300,603.32, in the year ending April 30, 1901, \$196,072.62, and in the year ending April 30, 1896, \$172,798.32. There have been only three new stations opened in China since 1901. These three stations received during the last fiscal year, \$17,451.18. Deducting this amount, it would appear that the old stations in China instead of having received less from the Board, received this last year \$87,079.52, or more than 40 per cent, more than they received five years ago.

Of the twenty-seven missions of our Church, twenty-one received more than they received five years ago and six less. The six receive only a trifle less, however, while the twenty-one receive a great deal more. The total expended directly upon the missions last year is \$238,693.23 in advance of what was expended on the missions five years ago. The increase of expenditure on the missions for the preceding five years, namely, 1896-1901 was \$52,291.96. Not only has there been an increase of the amount received by the various stations, but the increase during the last five years has been more than four times what it was during the preceding five.

Your correspondent further states: "New stations are opened and supported under the head of special objects, and the general fund for the support of old stations and of trained and qualified missionaries is growing lamentably meagre." There are two misapprehensions here which we are glad to correct. It is true that new work has been undertaken, but the amount expended on new stations this last year, which were not in existence five years ago, is much less than the additional appropriations made to old stations. The two younger missions which have been specially developed the last few years are Korea and the Philippine Islands. These are the two most fruitful missions of the Church. More than one-third of all the additions to our churches on the foreign field during the past year were made in these two missions. The missionary interest aroused by the blessing of God upon these two fields has far more than provided the amount expended upon them. All the missions are feeling the benefit of increased support, due in part to the interest aroused by these two missions. There is a danger of developing new work

at the expense of old, and the Board earnestly shares with A. B. I. M. the desire that the Church will place first the work now established, but as yet inadequately supported. The second misapprehension refers to the support of "trained and qualified missionaries." Just as the appropriations for the various missions have not been reduced, so the missionary salaries have not been diminished. Indeed, within the last five years the home allowance paid to missionaries while on furlough, has been increased more than 10 per cent, and nowhere throughout all the missions have salaries been reduced or their payment been delayed.

It would not be just, however, to let the matter rest here. A. B. I. M. is right in his contention that the work is inadequately supported. While the missions have received more money than they received before, there have been more missionaries who needed support and facilities for their work. Even from this point of view, however, there has been an advance. The average appropriation per missionary in 1901 was \$1,288.81; last year it was \$1,305.04. There is need, however, of a large advance. The missionary staff now in the field is adequate to supervise a much larger work and the income of the Board should be increased immediately, by the sum of \$200,000.00 a year, to provide for the necessary property, the support of institutions and the maintenance of an adequate staff of native agents.

Your criticism is in a right direction. The adequate support of the work involves constant strain and burden upon the missionaries. No work represents more economy and vigilant watchfulness over expenditure. If the Church only realized how carefully and frugally the missionary money is expended, how much it accomplishes, how urgently it is needed, how terrible is the destitution of the world without the Gospel which the missionary enterprise is carrying to it, surely it would give what the work requires.

Perhaps a business man's judgment would weigh with your readers on the one point of the wise administration of our missionary funds. Mr. John Wanamaker, as successful a business man as America has produced, recently examined the missionary work in India, and on returning to this country, said:

"I went out and about simply as an individual, saying: 'I will see for myself exactly what this business of foreign missions is, and whether it is worth while or not.'"

By personal contact with the work and workers, I convinced myself that the work of missionaries—clergymen, teachers, doctors and Christian helpers—was healthy, eminently practicable and well administered. In its business administration, it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and customs requiring different modes of living. No private business man, in my judgment, can administer from the United States, properties and finances in India more effectively for less, as a rule, than the Board is administering them at this time."

Thanking you for your courteous opportunity to furnish the information which A. B. I. M. desires, I am,

Very sincerely yours,

Robert E. Speer.

FRIDAY, JULY 21, 1905.

Religious Missionaries.

TO THE EDITOR OF THE SUN—Sir: Mr. T. J. Scott offers several favorable quotations to show the value he sets upon foreign missions, just as I might quote many more sustaining the opposite view of this or any other subject.

For example, Mr. Stevenson's record of the excellent but narrow French missionary, teaching lines of Scripture month after month to Marquesean boys, "without result," as he disparagingly remarked; or Mark Twain's account of the East Indian mission school, where the prescribed trousers, hats and dresses made the pupils uncomfortable social outcasts and subjects of ridicule to their fellows, who dressed as nature and the climate indicated; or the eminent Oriental, now or recently in New York, doing good as a missionary, who, in a magazine article, corroborates the others and remarks that missionaries in India are "laughed at," while the material good things they give are seriously accepted.

All of this proves no more than Mr. Scott has shown, but it suggests a reason why our millionaires, who are discriminating business men, endeavoring to place their charity where it will do the most good, seemingly balk at foreign missions while giving freely to home needs.

Missionaries are sent out as teachers and moral and religious guides to people a large proportion of whom are their superiors from every point of view. A large proportion of these foreign missionaries are good people, undoubtedly, but ignorant of everything save a little theology, narrow and woefully incapable of practical thinking or working.

Mr. Scott can cite individual missionaries who are broad, educated, strong and capable, and who accomplish great and good results at home or abroad; but it is the paucity of these, I fancy, that causes givers to hesitate or decline.

NEW MONMOUTH, JULY 17. JERSEYMAN.

"China has no sorrow that Christ's message cannot cure; Japan no question it cannot answer."—Judson Smith.

"Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world."—Marquis Ito.

PROGRESS IN THE BULE COUNTRY.

[November,

HIGH CASTE CONVERTS IN INDIA.

The shallow sneer that only the lower strata of humanity in India furnish converts to Christianity is certainly without foundation in our missions. Though I have never given the subject special attention and though my memory in such matters is very poor, I can recall a great many names from my own limited circle of acquaintance, of those who, before their conversion, belonged to the more respectable classes of the Indian community.

Among the Brahmin converts, I have been more or less intimately acquainted with Rev. and Mrs. Golok Nāth; Rev. K. C. Chatterjee; Rev. Rāḷā Rām, Messrs. Keshvanand and Mīlkerjee, the former now a rising man in the Indian Forest Department, and the latter a successful lawyer.

But Brahmins are not the only "high caste" people in India. I might make out a long list of my own acquaintances who were of higher social position than many Brahmins, as: Kanwar (Prince) Harnām

Singh, probably the rightful heir to the throne of Kapurthala; Pundit Rattan Chand, the "Pujh" of Ferozepore, revered as a most holy religious teacher; Bāwa Bāla Singh, a Bede, *i. e.*, of the family of Guru Nānak, from the same place; Munsif Sher Singh; three of the name of Bose and three of the name of Ghose.

Of very recent converts the names of Prem Das, Satya Saran, Bihajan Singh and Gunga Parshad occur to me.

Though not of my own acquaintance, it may be well to mention the rather noted names of Prince Dhuleep Singh; Bannerjee, the great orator of Calcutta, and Rev. Imad ud Din, D. D., formerly a *moulvie* of great influence in the Mohammedan community. It is not risking much to say that there is at least as large a proportion of the socially "high" among Christian converts as in the community at large. Probably the proportion is much larger.

Robert Morrison.

# Foreign Missions.

ROBERT E. SPEER.

156 Fifth Ave., New York City.

## ADDRESS OF THE CROWN PRINCE OF SIAM.

At a time when our own Presbyterian missionaries are being cruelly murdered in a neighboring kingdom, it may interest your readers to know how they are regarded and what favors are shown them in Siam. It is cheering to know that the great favor shown to missions and missionaries by the grandfather and father of the reigning family is to be continued by the coming sovereign, the present Crown Prince, the heir apparent to the throne. He could have shown no greater interest in our mission than by naming our high school and prospective college after himself. The evident cordiality with which it was done greatly enhanced the value of the act and the appreciative words spoken.

In many ways during the visit of H. R. H. he showed his interest in our mission, and made a substantial contribution besides, to its support.

Your readers will be pleased to remember in their prayers the very gracious reigning and future Sovereign of Siam.

Very truly yours,

Daniel McGilvray.

The following is a translation of the address of the Crown Prince of Siam on laying the corner stone of the Allan Butler Hall of the Boys' School Presbyterian Mission, Chiengmai, Laos:

I have listened with great pleasure to the complimentary remarks which have just been made. I regard them as a clear and indisputable evidence of your friendship for the Kingdom of Siam. During my visit to the United States the American people were pleased to give me a most enthusiastic welcome. I mention particularly the sumptuous banquet with which your Board of Foreign Missions honored me. I then clearly perceived that the American people received me whole-heartedly and not perfunctorily. This also made it evident to me that the American people have a sincere friendship for the Kingdom of Siam. Of this fact I was profoundly convinced, and I certainly shall not soon forget my visit to the United States.

This being so, I feel impelled to reciprocate this kindness to the full extent of my ability. As my royal grandfather and my royal father have befriended the Christian missionaries, so I trust that I too shall have the opportunity, on proper occasions, to assist them to the limit of my power.

Your invitation to me to lay the corner stone of your new school building, on this occasion, is another evidence of your friendship and good will toward Siam. I have full confidence that you will make every endeavor to teach the students to use their knowledge for the welfare of their country. Therefore I take great pleasure in complying with your request, and I invoke a rich blessing on this new institution. May it prosper and may it fulfill the highest expectations of its founders.

Having been requested by Mr. Harris, head master, to give a R. E. to the institution; the evening before his departure H. R. H. sent the following beautiful note in English:

"Chiengmai, Jan. 2, 1906.

"I have great pleasure in naming the new school, the foundation stone of which I have just laid, as follows: 'The Prince Royal's College.' May this school, which I have so named, be prosperous, and realize all that its well wishers hope for it. May it long flourish and remain a worthy monument of the American Presbyterian Mission in Chiengmai.

"This is the wish of their sincere friend.

"Vajiravudh."

## THREE PERTINENT QUESTIONS

Answered

BY FACTS AND FIGURES FROM DISTINGUISHED

WITNESSES.

Nov. 1895

### I. IS THERE ANY REAL NEED?

1. A simple arithmetical statement:

	Population	Area.	Ordained Miss. Approx.	Pop. to each Ord. Miss. Approx.	Square miles to each Ord. Miss. Approx.
China,	400,000,000	5,500,000	600	700,000	9,000
India,	370,000,000	1,383,594	900	300,000	1,540
Japan,	40,000,000	148,456	250	300,000	740
Siam,	8,000,000	280,265	35	300,000	11,000
S. Amer.	35,000,000	3,854,100	80	440,000	858,000
Mexico,	10,000,000	1,839,948	140	70,000	5,200
Africa,	173,000,000	11,314,700	700	250,000	10,500
U. S.,	70,000,000	3,611,849	100,000	700	85

2. Competent evidence.

*Mrs. Isabella Bird Bishop*, traveler: "Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed,—while all the worst passions of human nature are stimulated and developed to a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times!"

*Raj Ram Mohun Roy*, founder of the Brahmoo Somaj: "I have observed that both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindu idolatry, and are inclined to indicate that all objects of worship are considered by their votaries as emblematical representations of the supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject; but the truth is, the Hindus of the present day have no such views of the subject, but firmly believe in the real existence of the innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed.

"The rigid observance of caste is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation. Murder, theft, perjury, though brought home to the party by a judicial sentence, so far from inducing a loss of caste, is visited with no peculiar mark of infamy or disgrace.



"Other religions may be seated in the mind and soul, but the stronghold of Hinduisim is the stomach. A Hindu may retain his faith against all arguments and against all violence, but mix a bit of beef in his food, and his religion is gone! Not that he renounces it, but that it repudiates him. Let half a dozen Hindus seize one of their own caste and forcibly thrust forbidden food down his throat, and that man has ceased to have any rights in this world or the next.

"The chief part of the theory and practice of Hinduisim, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet, the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is

doomed to undergo what is commonly called loss of caste."

P. C. Mozoomdar, Hindu reformer: "The idea of brotherhood and equality of all mankind before God, I am sorry to say, is not to be found, because it is never recognized in any of our ancient writings. The idea is decidedly foreign, western, and I think I might say Christian."

Isvar Chandra Vidyasagar, C. I. E.: "An adequate idea of the intolerable hardships of early widowhood can be formed by those only whose daughters, sisters, daughters-in-law and other female relations have been deprived of their husbands during infancy.

"When men are void of pity and compassion, of a perception of right and wrong, of good and evil, and when men consider the observance of mere forms as the highest of duties and the greatest of virtues, in such a country would that women never born. Woman! in India thy lot is cast in misery!"

Dr. Mohendra Lal Sircar: "You must have observed a retrograde movement going on in our midst, which I fear is calculated to retard the progress of the Hindu race. I mean a return to superstition and idolatries which lie as the blackest blot upon this part of the world. The crude words and bazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them, however much they differ from one another, or however much they differ from modern science. Indeed, if we are to believe these reactionaries, it is so much the worse for the modern science if she will not confirm her doctrines to the transcendental nonsense of the sages."

Babu Keshub Chunder Sen, founder of the Progressive Somaj: "Look at yourselves, enchained to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your hetered sense and better feelings all smothered under the crushing weight of custom. Look at your homes, scenes of indescribable misery; your wives and sisters, your mothers and daughters, immured within the dungeon of the zenanna; ignorant of the outside world, little better than slaves, whose charter of liberty of thought and action has been ignored.

Look at your social constitution and customs, the mass of enervating, demoralizing and degrading curses they are working.

"There can be no doubt that the root of all evils which afflict Hindu society, that which constitutes the chief cause of its degradation, is idolatry. Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society."

Rudyard Kipling: "What's the matter with this country (India) is not in the least political, but an all-around entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. It is right here where the trouble is, and not in any political consideration whatever. The foundations of their life are rotten—utterly rotten. The men talk of their rights and privileges! I have seen the women that hear these very men, and again, may God forgive the men."

Sukumar Haldar, department magistrate, Jodgadal: "What is forced upon the notice of Englishmen (in India) by daily experience gives them the idea that Hinduisim is about the worst religion that ever claimed a following. Esoteric Hinduisim to-day has scarcely a single element of unmixed good to boast of."

Henry S. Lunn, of the Grindewald conference: "The Hindu religion is but the deification of lust and other evil passions. Krishna, the great Hindu god, is shown in its scriptures to be a perjurer, a thief, and a murderer.

"Such is the obscene character of the pictures and carvings in the temples and on the idol ears, that an act of the Indian legislature in 1856 against obscene pictures had especially to exempt from its

operation 'all pictures, drawings, or carvings in the temples, or on the idol ears.'

Bishop Parker, Cbnreb of England: "I found the state of the people of Africa distinctly worse than that of the people of India. They are more degraded, more brutish. The people are so superstitious and so carnally-minded and ignorant, it is difficult to find any elements of truth already held by them whereon to build bigger truths."

Dr. Inmad-ud-din: "I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly in the Koran, the Traditions, and also in Sufism. Rites, ceremonies and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death."

Paul: "All have sinned and come short of the glory of God." . . . "The soul that sinneth, it shall die."

## II. HAS ANYTHING EFFECTIVE BEEN ACCOMPLISHED?

1. A simple arithmetical statement:

The census of India, for example, states that in 1861, there were 198,087 Protestant Christians

1871,	"	"	286,987	"	"
1881,	"	"	492,883	"	"
1891,	"	"	592,612	"	"

Modern missions were born with William Carey one hundred years ago. To-day 1,300,000 communicants are reported with perhaps 5,000,000 adherents.

2. Unprejudiced testimony.

*Mr. V. Nayan Aiyar*, a Brahman of Travancore: "By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual and material conditions. . . . Those who have come directly under their influence, such as native Christians, have nearly doubled the number of their literates since 1875."

*Sir William Muir*: "And they are not shams or paper converts, as some would have us believe, but good, honest Christians, and many of them of a high standard."

*Sir Charles Elliot*, Lt.-Governor of Bengal: "I make hold to say that if missions did not exist it would be our duty to invent them."

*Pittsburg Times*, May 23, 1895: "The missionary is more than a preacher merely; he is the agent of advanced civilization, and therefore worthy of the support of every friend of humanity, no matter what his creed or theory as to creeds."

*Sabor*, Social Democrat, in the German Parliament: "We acknowledge that there has been a healthful activity developed by the missionaries in Africa. They have shown how much everywhere in the world is to be accomplished by patience and love; they have proved that even with uncivilized tribes hearts which have a fund of goodness can accomplish much without the lash of compulsion."

*London Quarterly Review*, Jan., 1894: "Blessings inevitably follow in the track of missions; and it would seem, therefore, to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of human enterprise. It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply men behind their age."

*Charles Denby*, United State Minister to China: "I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrific-

ing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion."

*Boston Daily Advertiser*, October, 1894: "They who do not know what they are talking about, still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that in Japan, to take that one case, Christian ideas have already permeated the institutions and populations of the country to such an extent that, from the mikado to the humblest laborer at four cents a day, there is no man in the island empire who does not directly or indirectly feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, industry and learning."

*The Rev. Francis Tiffany*, Unitarian minister: "It seems, however, to be the correct thing for the ordinary tourist to speak with unutterable contempt of missionaries, and then, to avoid being prejudiced in any way, carefully to refrain from ever going within ten miles of them and their work. The thing to take for granted is, that they are narrow-minded bigots, with nothing they care to import into India but hell-fire. To all this I want to enter my emphatic and indignant protest. Such of them as I have fallen in with I have found the most earnest and broad-minded men and women anywhere to be encountered—the men and women best acquainted with Indian thought, customs and inward life, and who are doing the most toward the elevation of the rational and moral character of the nation."

*Leaflets of the Hindu Tract Society*: "They have cast their net over our children by teaching them in our schools, and they have already made thousands of Christians, and are continuing to do so. They have penetrated the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches. Do you not know that the number of Christians is increasing, and the number of Hindu religionists is decreasing every day?"

"Patriots of India! Be warned in time! Do your duty! The Christian belief is slowly making way. It has in Europe a strong and powerful organization. Hinduisms is daily being robbed of its votaries. We have slept long enough; shall we now at last, with a great and grave danger looming before us in all its huge and hideous proportions, shake off our lethargy?"

*Rear Admiral George E. Belknap*, United States Navy: "Scoffers and septsics and other flippant and thoughtless people will tell you that the missions are failures, that nothing substantial has been accomplished in the efforts to Christianize the peoples of the Orient and of other countries. To such unbelievers the ceaseless progression of change in the conditions and aspects of the material universe goes on under their very eyes without note of heed or instruction. Bent on their own aims and pleasures, all else in life is a blank to them.

"The chances are, indeed, that at the very moment they are decrying the work of the missions they are reaping benefit and advantage in their business affairs from the work done by the missionaries, and the varied information gained by them in their close contact with the peoples among whom they have labored. I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from

emperors, viceroys, governors, judges, counselors, generals, ministers, admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellowmen in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

### III. WHAT IS OUR PRESENT DUTY?

1. Our home churches need blessing. This is the way to get it.

"There was a time during my ministry when I tried to comfort my serious congregation, but they still complained of doubt and darkness, and I knew not what to do, for I had tried my best to bring peace to the mourners in Zion. Just at this time it pleased God to direct my mind in a very special manner to the perishing heathen in India. I felt we had been living too much for ourselves. I spoke as I felt. My people wondered and wept. They began to talk about supporting a mission. We met and prayed specially for it; met and considered what could be done for it; met and did what we could. And while all this was going on, the lamentations ceased. The sad became cheerful; the despairing calm; no one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was comforted by them."—*Rev. Andrew Fuller.*

2. We have a world-wide duty.

(1.) "This Assembly regards the whole church as a missionary society, whose main work is to spread the knowledge of salvation."—*General Assembly, 1867.*

(2.) "The Presbyterian church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the church is a member for life of said society, and bound to do all in his power for the accomplishment of this object."—*Words spoken in the General Assembly of 1831, and repeated in that of 1847.*

"We would here express our solemn conviction that the time has now come when no church, and scarcely any church member, can refrain from giving something systematically to this object without incurring fearful guilt."—*Minutes of Board, Eighth Annual Meeting, 1846.*

3. We dare not shirk.

"If thou forbear to deliver them that are drawn unto death,

And those that are ready to be slain;

If thou sayest, Behold we knew it not;

Doth not He that pondereth thy heart consider it?

And He that keepeth thy soul, doth not He know it?

And shall not He render to every man according to his works?"

"May God forgive all those who desert us in our extremity. May he save them all. But surely, if any sin will lie with crushing weight on the trembling, shrinking soul, when grim death draws near; if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned, in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal beings, who, by their darkness and misery, cry day and night, 'Come to our rescue, ye bright sons and daughters of America, come and save us, for we are sinking into hell.'"

—*Adoniram Judson.*

4. More than one million dollars annually is needed for the work, even on the reduced basis to which the work has been brought. This is an average gift of about \$1.10 from each member of the Presbyterian church. Who can dare to decline to do his share?

5. This is the world's one certainly triumphant movement. It cannot fail. Emerson declared, forty years ago, that what hold the popular faith had upon the people was "gone, or going." He asked why we should drag the dead weight of the Sunday school over the globe, and lived to see his own daughter holding a Sunday school for little Arab children on the Nile.

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."—*Malachi i:11.*

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—*Revelation xi:15.*

The following testimony of an impartial witness taken for the New York Advocate will encourage many of our brethren, so often made the target for misrepresentation and abuse.

*From New York Times, Dec. 1904*  
"Mr. Wm. E. Curtis, the well-known special correspondent of the Chicago Record Herald, is travelling in the Orient, and in his letters to that paper has written most instructively and appreciatingly of the work of American Protestant missions. Mr. Curtis states that "Sir Muncherjee Bonajee, a Parsee member of Parliament, recently asserted that the American missionaries were doing more for the industrial development of the Indian empire than the government itself."

Christian missionries have been at work in India for a little more than a century, and since 1841 have distributed 13,000,000 of Bibles. During the last ten years they sold 5,000,000 copies of the Scriptures either complete or in part; for the gospels in each of the great Indian languages, like two sparrows, can now be bought for a furling. In 1894, 497,000 copies were issued; in 1901, more than 600,000; and thus the work increases. More than 140 co-operators, or agents, mostly natives, are peddling the Bible for sale in different parts of India. They do nothing else. More than 100 native women are engaged in placing it in the secluded homes of the Hindus among women of the harems, and teaching them to read it. No commercial business, says Mr. Curtis, is conducted with greater energy, enterprise and ability than the work of the Bible society, in the Indian empire, and while the missionaries have enormous and perplexing difficulties to overcome, they, too, are making remarkable headway.

Referring to the statements of unfriendly critics of missions and missionaries who are ignorant of both, Mr. Curtis says: "You frequently hear thoughtless people, who know nothing of the facts, but consider it fashionable to sneer at the missionaries, declare that Hindus never are converted. The official census of the government of India, which is based upon inquiries made directly by sworn agents of the individuals themselves, and is not compiled from the reports of the missionary societies, shows an increase in the number of professing Christians from 2,045,000 in 1891 to 2,564,000 in 1901, a gain of 6.5,000, or thirty per cent in ten years, and in some of the provinces it has been remarkable. In the Central Provinces and United Provinces the increase in the number of persons professing Christianity, according to the census, was more than 300 per cent. In Assam, which is in the northeastern extremity of India and the Punjab, which occupies a similar position in the northwest, the increase was nearly 200 per cent. In Bengal, of which Calcutta is the chief city, the gain was nearly fifty per cent; in the province of Bombay it was nearly forty per cent, and in Madras and Burmah it was twenty per cent."

Mr. Curtis quotes the words uttered by Lord Curzon, Viceroy of India, expressing his appreciation of the services of the missionaries during the recent famine. Lord Curzon said: "I have seen cases where the entire organization of a vast area and the lives of beings rested upon the shoulders of a single individual, labouring on in silence and in solitude, while his bodily strength was fast ebbing away. I have known of natives who, inspired by his example, have thrown themselves with equal ardour into the struggle and have unarmingly laid down their lives for their countrymen. Particularly must I mention the noble efforts of missionary agencies of various Christian denominations. If there ever was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling it was here and strenuously and faithfully have they performed the task."

"It is exceedingly gratifying" writes Mr. Curtis, "to hear from all sides encomiums of the American missionaries, and it makes a Yankee proud to see the respect that is felt for and paid to them. Lord Curzon, the Governors of the the various provinces and other officials are hearty in their commendation of American men and women and American methods, and specially for the services our missionaries rendered during the recent famines and plagues. They testify that in all popular discontent and uprisings they have exerted a powerful influence for peace and order and for the support of the government. Lord Northcote, recently governor of Bombay, in a letter to President Roosevelt, said: 'In Ahmednagar I have seen for myself what practical results have been accomplished, and during the famine we owed much to the practical schemes of benevolence of the American missionaries.'"

Mr. Curtis is an experienced observer and investigator. He is not as "globe trotter," who spends a few hours or a day in a city and then writes his "impressions" of people and institutions of which he has actually learned nothing. Nor is he of the class of officials or business men whose personal or commercial interests are in antagonism to the moral and religious principles which missionaries present. He has an open mind for facts and fearlessly records them, which renders his statements concerning the work of American missionaries in the Orient the more valuable.

## John Hay the Foreign Missionaries' Friend

BY SAMUEL B. CAPEN, PRESIDENT OF THE AMERICAN BOARD

While the whole world is voicing its tribute of respect and love for John Hay, there are none more grateful to him than those who have been identified with our foreign missionary interests. It has been a most happy providence in these last few eventful years, when conditions have been so disturbed in Turkey and in China, that there has been at the head of the State Department one who was in full sympathy with all our missionary work, and who used the power of the Government in support of the brave men and women who represent us in these lands. At the very time when one of the leaders of the English Government spoke of their missionaries as though they were a trouble, John Hay recognized their splendid worth and service. His letters to the American Board in those troublous times spoke of them as our missionaries, identifying the nation with them.

Two years ago when Secretary Hay asked to make an appointment with three men home on a furlough, he was as considerate in arranging a time for the interview to suit their convenience as though they were ambassadors representing the great Powers. He made it evident as you talked with him that these interests were his interests and any service he could render it was a pleasure to him to grant. He will be remembered not only as the greatest statesman of our times who has wrought for peace and righteousness in all the world, but as the great friend of foreign missions, which he recognized as the mightiest of the forces which were helping to bring in the day when that kingdom of righteousness should fill the world. The commercial and political world will remember him as the defender of the "open door" in the Orient; the religious world will remember him as the champion of the "open door" for Christian missions. As he has entered into his great reward, this service that he has rendered to these whom he has called brethren will be recognized by the Master as having been done unto him.

*The Congregationalist*  
*July 15 1905*

We believe that the real condition of Missionary work is much worse than is generally known or admitted. It is thought that the best foot must be put forth and a good showing made, or there will be a great falling off in money donated to the cause, and it is doubtful if any Society today would continually heed the earnest request made by that man of God, Adoniram Judson, to his Board, that they tell the real truth about the work. If, in his day, Judson found it necessary to exhort his Society to truthfulness, what may the need be at this time, when the whole work of religion and the Church is on such a plane of men-pleasing and hypocrisy. Generally speaking, what do the givers of money know about the honest heart-condition toward God and the real work of the Missionaries who are supported by their offerings?—Absolutely nothing.

We have lately noted a glowing account published by a home Society of the work at a certain Missionary Station, but now a Missionary friend in the same land writes us of this very Station: "Mr. A. is with us, and has been with the brethren at Blank. He tells an awful story,—(The workers there are not Missionaries, but politicians and photographers. Mr. B. (one of the Missionaries) said before he died, that he would not for ten thousand pounds have on his wall the pictures of nude women that Mr. C. (another Missionary) had on his wall. That young man who called on Mr. C., took great delight in the pictures. That when elected on the city council, Mr. C. attended a banquet, wine and all, on Sunday, etc.'"

Brethren, as to Missionary effort, in spite of glowing accounts and splendid reports, we believe that we are going through a graveyard. Let him whistle who will, but let those who fear God and love the Savior, and those for whom He died, blush with shame as they confess the sins of Missionaries, and pray that the mercy of God may reach them, as well as the heathen.

## Our Contemporaries

Why do we love Christian Missionaries?

Why do we love Christian Missionaries? Our answer to the question is simple. Because we love Jesus Christ. We may respect the ambassadors of Christ for their noble life of self-sacrifice and other virtues; we may honour them because they are our best friends and benefactors, all these we may do for their personal virtues, but we love them for the sake of him whose sacred name they bear. The very name Christian is sweet unto us. Not only the Christian Missionaries, but also every Christian man and woman is dear to us. Our religion requires us to be loyal to the Sovereign and we are slaves to the requirements of God; we cannot do otherwise. — We are indeed grateful to the British Government for the many blessings it has done to us. Through England's influence a new life has been infused into the whole nation. We honour the British name, but we love our Government in the heart of our hearts, because it is Christian. We may respectfully criticise its measures when they do not appear to us to be just or good, but we love the Christian Government for the sake of the most amiable Personality, whose exalted principles

they profess and try to follow. Our real life, so doing may appear to some as peculiar; some may consider it to be mere sentimental emanated from imaginativeness, but our sincerity is beyond question. We are realists to our backbone, and we hate sentimentalism. We accept hard facts of history and of the sciences as God's truths, and believe that no man can be a follower of true religion who deprecates or dishonours these facts. But our peculiarity is that there is a little bit of idealism in us; this may be owing to our Indian nature or through the influence of the New Dispensation which we profess. We see all persons and objects in their ideals. We discern the ideal behind the real. When we speak of Jesus, or Moses, or any other prophet, we speak of those historical personages in reference to their ideals of life or in their higher selves. The Christian Missionaries might have their errors and shortcomings, but as long as we view them in the ideal of their life, *viz.*, the representation of Christ, we discern in them their Master's most lovable personality with which they are inseparably connected; and we stoop ourselves before them in humility and reverence. We clearly see the meaning of the saying of Jesus Christ, the Prince of idealists, that whosoever giveth a glass of water unto the least of his disciples, he giveth unto Christ himself and he that receiveth those disciples whom the Master sendeth, receiveth him that hath sent them. The unity of the Master with the disciples is no longer sentimental or imaginary or dogmatic with us; but it is real and spiritual, and

in its discernment is our happiness and salvation. Our Indian nature might have rendered such discernment easy and natural. We however regard Christian Missionaries somewhat in the same light as a Sudra does in relation to a Brahmin. We realise the Christ, whom our outward eyes see not, in his disciples, whom we see, and this realisation is no deception. It is real like all other verities of the spiritual world. The principle we speak of, is, in great extent applicable, as we have already said, to the English Government as well the honoured names of the array of Christian politicians who have guided or are guiding the political affairs of Great Britain; and the Christian principles professed by our Government as well as advocated by her political leaders and the many Christian institutions which we see around us, as also the numberless Christian influences that are at work, in spite of several imperfections, remind us very strongly of the personality of him who is the Prince of Peace and Fountain of Beauty. Let Christ therefore be discerned in every man and woman, for it is then and then only that peace and good will and respect for brother men, shall reign in this earth and the prophecy of all things being united in Christ shall be fulfilled.—Unity and the Minister, *Brahmo-Samaj*.

Andrew Regester  
Jan 1895

### THE JAPAN MISSION.

#### II.

One ill-disposed writer not long ago spoke of us as "the parasite of Christendom" because Unitarianism draws so many of its adherents from among those who had been nurtured orthodox Christians. The chief religious book of the year, written by a man once a leader in the orthodox fellowship, is decidedly rationalistic, and speaks of the future of religion in Japan as sure to be akin to Unitarianism. In our own public meetings we have no difficulty in procuring as speakers the very best scholars of the country. At the dedication of Senshin Gakuin last spring we had only representative men. In our special monthly lecture course during the winter past the lecturers have all been men of widely spread reputation as scholars and teachers. These lecturers are not all Unitarians in the sense of being members of any of our organizations; but they are open admirers of our principles, and are willing fellow-workers with us in these endeavors to get public opinion under the influence of the best knowledge and faith. I have been told privately of not a few who would assume our name, were there not political and social embarrassments which at present they cannot set aside. Moreover, I have been told scores of times in many parts of the country that the one form of religion which Japan can accept, and the only form where it is ready to accept any in place of the traditional faiths now passing away, is one which shall be free and rational. Most of those who have spoken to me have used the name "Unitarian." They meant, of course, Unitarianism as a method, not as a dogma.

Then, further, as you will see below, M-Kanda, the temporary secretary of our association, has received more than twenty-five hundred letters during the year past,—letters from inquirers seeking information about Unitarianism, and light on dark problems. The letters come from all sects, Buddhist as well as Christian. Mr. Kanda tells me that the Buddhists are especially interested in theistic inquiry and in the relation of Unitarianism to orthodox Christianity, and that the Christians wish particularly to know about our faith concerning the creation of the world, what we think of the Bible, and our belief concerning Christ. Here are samples of the questions:—

"If Unitarians do not believe in the Bible as divinely inspired verbally, how can they select truth from out the errors? If they select by the authority of private judgment, why, that is often err." "While Unitarians acknowledge mistakes in the Bible, they yet assert that it is the best religious book. Do they make this assertion because they know no other sacred book, or because they have studied all the Bibles in the world?" "Is Unitarianism a selection from the truths of all religions, or has it itself all truth? If it is truth, where is its Bible? If it is a selection, then is it not merely a patch-

work?" "Does the Unitarian say that God cannot be explained by the human mind? Yet Unitarians say that God is good and all-powerful. Can God then be partially known? If so, who discovered this much about God?" "Is there any necessity for salvation if man is evolving from lower to higher life by means of his own nature? If moral sin or a low level of life is a stage necessary in order to reach a higher level, then is moral sin allowable? If man is not depraved, then his present state is good enough. There is no need of progress."

"If Unitarians believe in the immortality of the soul, do they believe that the soul had a beginning, but has no end? or had the soul neither beginning nor end?" "If the soul is everlasting, then after death where does it go?" "If there is compensation for right and wrong done, is it made in this life or after death?" "If man is evolving from a low to a higher life by his essential nature, where is the need of God's help? or why should we consider at all the divine existence?" "If God is omnipotent and omniscient, there is no necessity that he should create low beings that they may rise. Why does he not make all things perfect at once?" "Why did God make things perfect at the start, and not since then?" "If God created one race able to progress, and another to remain uncivilized, is he not a partial God? Is he sufficiently morally worthy to be called a moral God?" "Is life everlasting or infinite?" "If life did not exist in the far past, what is the cause of life?" "Why is one man prosperous and happy, and why are there born cripples, deaf-mutes, and other miserable beings?" "Does the universe have a beginning and no end? If neither, then there is no need of a God. If God created the universe, whence came the material to work with?" "The relations of spirit and matter, of religion and ethics, were the burden of many writers. If ethical culture be extended, what need is there for religion, except for the forms of burial?" "Does religion bear only upon our destiny after death?"

These questions in a thousand forms come into our office constantly year by year. Is not your mission heavily charged in being made the minister to so many thousand minds concerning these inquiries of profoundest moment? Who can be equal to the responsibility thus laid upon us? Where, in your work, is there a duty of farther-reaching consequences than is imposed here? Still further, your representative has had a very close connection with the religious activity of this country, in the preparation, month by month, of a "Summary of the Religious Press" of the empire, published in the most widely read of our daily papers. For some months, on account of more imperative demands upon my time, this "Summary" has not been made. I hope to resume it before long. But I have reason to believe that it has been exceptionally helpful to the foreign community who are interested in Japan's religious progress, and has been generally welcomed.

In reference to the organized work of your mission there is this to say. We have so organized our three departments of church extension, publication, and education that very little of our energy is misdirected or wasted. Church extension is necessarily much limited. The First Unitarian Church is flourishing. But it is by no means a self-supporting body. Its minister is Mr. Laji, the superintendent of our new

reorganized Post-office Mission. He has quite a good hearing, from sixty to two hundred in the regular audience. Only lately have there been attempts at the collection of money from the members. A collection of twenty and a half yen was made last year. I have no doubt that more systematic work will be done in this direction hereafter. Church work, as you understand it, is yet very strange to this people. But the duty of taking care of their own work will be steadily kept before them. There are numerous out-stations where Unitarian organizations—organizations having that name—exist. They have no pastor, only lay leaders. We cannot supply them with ministers, having not yet the properly trained men to send to them; nor have we any funds with which to support ministers for them. There are ten or more such organizations. There could be hundreds of such organizations, with many thousands of members, were we ready to start them financially,—a work which we cannot and which we have not the desire to undertake. By and by it is our hope that, having received the influence of our literature and our school, the Japanese will of themselves organize for liberal religious work, and support their own organizations. We cannot and we do not wish to change our present policy. We are here as a distributor of ideas. As they take root, we must leave their nurture and the harvest to the care of the people to whom we give them. To this end our publication department is doing good service, I think. At present we are limiting the distribution of our literature almost wholly to special inquirers and in answer to direct requests. Our record for the year past is as follows:—

1. Books: Dr. Clarke's "Steps of Belief," 1894 published 750, distributed 37; Prof. Bixby's "Crisis in Morals," 1893 published 750, distributed (1894) 153; Mr. Kanamori's "Present and Future of Christianity in Japan," bought (1893) 500, distributed (1894) 89; Theodore Parker, Unity Series, published (1893) 2,500, distributed (1894) 740; William E. Channing, Unity Series, published (1893) 2,500, distributed (1894) 745.

Prior to 1894 we had published a "Service Book" for religious service, 1,000 copies. We have only about 350 copies of the book on hand, and are revising the volume for a new issue. This book was compiled for us by Rev. W. H. Hawkes, and is of especial excellence. The translation can be much improved. The Japan Unitarian Association has published two Year Books, the first one having an edition of 1,000 copies, the second 500 copies. Two Senshin Gakuin catalogues in English, of 1,000 copies each, have appeared. One catalogue in Japanese of 250 copies was published. In all, these extra publications have numbered 4,750 copies, and, except as above noted, have all been distributed.

2. Our magazine has been published as follows, since it was started four years ago: as *Unitarian*, 20 issues, amounting to 30,000 copies; as *Shukyo*, 41 issues, amounting to 41,000 copies. In all, 71,000 copies. We have bound nine volumes of the magazine into 550 copies, nearly all of which have been distributed.

Our tract publication has been quite large during the past four years: Rev. A. M. Knapp, "Unitarian Principles," 80,000; Rev. M. J. Savage, "God of Evolution," 20,000; "Man of Evolution," 5,000; Dr. H. W. Bellows, "Orthodoxy and Liberal Christianity," 5,000; Rev. Clay MacCauley, "Threefold Standard of Unitarianism," 10,000; "In what meaning is Unitarianism Christian," 10,000; "Fellowship of Religions," 10,000; Rev. W. H. Hawkes, "Jesus Christ," 10,000; Rev. W. C. Gannett, "Life of the Bible," 10,000.

In all, our tracts during the past four years amount to 110,000; but previously Mr. Knapp had published large editions of Dr. Clarke's "Discourses on the Bible," Parker's "Character and Mission of Jesus," Dr. Hedge's "Problem of Evil," and "The Influence of Liberal Christianity in America," by himself. Each edition was of 5,000 copies, I think. In all, 20,000.

At present we are about to publish second editions of Dr. Bellows's tract and Mr. Savage's "Man of Evolution." We are preparing for the press translations of my little book on "Christianity in History," and of the Unity pamphlets "James Martineau" and "Ralph Waldo Emerson."

During the year past we had comparatively few of our tracts left for distribution. Our work was especially taken up with the Sanshin Gakuin and the completion of our new hall, Yuizakwan. In the coming year we hope to enlarge our publication list and to fill up some of the emptiest shelves of our store-room used for former publications. In all, however, we have sent out more than 200,000 missives bearing in some way the gospel of our faith and hope.

I wished to say much of our education department, operative in the Sanshin Gakuin. This school is hardly yet known by our home folk as it is. The kind of building we occupy has been pretty well described in pamphlet and in our papers. But the school as a body of living teachers and students is, I fear, not yet well known to the churches from whom comes the small funds by which we live. Our students are not children, but are young men of from eighteen to twenty-seven years of age. They are at least high-school graduates, and they have a working knowledge of the English language. In mental acumen most of them are fully equal to American young men of their years. In intellectual acquirements most of them stand creditably high, a few of them exceptionally well onward.

Lying before me is a pile of essays recently received from my own classes. Here are some of the subjects: "What is Christianity, and what the Present State of Christian Thought and Life in Japan?" "Characteristics of Confucianism"; "Japanese Mythology and Doctrine of Creation"; "Shinto"; "Analysis of Doctrines of the Shingon Sect";—criticism of Buddhism; "The Ideal Church in Doctrine and Practice"; "Scientific Study of Mind"; "Japanese Religious and Social Customs concerning Birth and Death"; "Biographies of Koho Daishi, Shinran Shonin, and Nichiren";—Japanese saints; "Ancient Doctrines in Japan concerning the Soul,

Heaven, and Hell"; "Early History of Christianity in Japan." Some of the essays, with but little correction, would be interesting and instructive reading to our home friends. We have already had about forty students in our school. At present we have seventeen. Our examinations are thorough, and our exactions very strict. Our grade of scholarship steadily advances. The faculty is composed of seven persons, teachers of good standing. We have been crippled badly by the uncertainty of tenure hitherto the fact among our teachers. The return to America of Profs. Wigmore and Lawrence, and the death of Prof. Liscomb, were serious losses to us. Prof. Droppers is still here. Rev. Mr. Lloyd, an English missionary, has done a good part in helping us to carry on the work our lamented Prof. Liscomb had to give up. But so far there is no one to take the important chair vacated by Rev. Mr. Lawrence. How sorely we need a successor for him, words here cannot show. Our Japanese teachers are much to be praised for excellent scholarship and for painstaking care. Our churches are much indebted to them. Without them Sanshin Gakuin would not be a possibility to-day. When the institution was established, there were five persons here representing the American Unitarian Association,—Messrs. Wigmore, Liscomb, Droppers, Lawrence, and myself. To-day, of these, Prof. Droppers and myself only remain. Indeed, of the seven persons who during the past four years have been connected with your mission, only the two just named are here; and almost at any time Prof. Droppers may go back to America. During these four years the mission's strength has thus been steadily diminishing, while its work and importance have been greatly enlarged and differentiated.

It is almost a synonym for clod-hopper or buffoon. It is a matter if not of record at least of poignant memory at a certain court in the sovereign's name, seriously considered breaking off diplomatic relations with the United States, so grave the resentment of the government as to be sent to his government. The king was convinced that Washington had secured the rights of our country before finding the ludicrous specimen he had accredited to his court, and his majesty was only prevailed upon to tolerate the nuisance when he was informed of the unwise methods that prevail in domestic states for recruiting its diplomatic service.

#### A Really Extraordinary Envoy.

In another European capital the flamboyant vulgarities of the American minister were the standing joke of society, and to this day he is playfully remembered as the Envoy Extraordinary. Scores of anecdotes are still related of him that bring the blush of shame to the cheeks of every loyal American.

There is scarcely a country in Europe that has entirely escaped the plague of American mis-representatives. Some of them dispute the record of having afforded the world's residue of the greatest number of such diplomatic freaks. In others of them have time and again graciously waived this title established in their favor of the United States, and have consented to receive as American minister men who were born in the humblest station in the very countries to which they were returning as full-fledged diplomats. In the case of one of these naturalists, in the case of the one who by a foreign, desiring to make the new boy feel perfectly at ease, addressed him in English, and found to his amazement that the president of the body which he scarcely knew a word of that language.

It was a minister of the United States who, in a formal audience at the Quirinal in Rome, was called to order by his confederates for his inebriated boisterousness at the end of the banquet table, while the monarch was formally addressing his guests. It was an American minister

## STRIKE NEEDED REFORM

Nation's Diplomatic Service Has  
Long Been Inefficiently  
Administered.

### SOME INSTANCES RECALLED

By ALGERNON C. DOUGHERTY,  
Former Secretary of the United States Embassy at Rome, Mexico, Etc.

There are many citizens of the United States, Democrats as well as Republicans, who will rejoice in the outlook of long-needed reforms in the public service that are practically assured by the national administration that was inaugurated March 4. Holding the interests of the country of far higher import than mere question of party ascendancy, these independent citizens recognize in President Roosevelt not only a conscientious advocate of amelioration in the civil service, but a man of unusual experience in the varied features of the system.

These improvements in the public service concern nearly every class of appointive office under the federal government, with the exception of the supreme court, and embrace not only every department in Washington, but all the national posts throughout the country, and all the representative offices of the United States abroad. In short, the vast field comprises almost every office of appointment, with the exception of the "spoils of office," and has been perniciouly considered as the just rewards of political maneuvering and expediency, with the welfare of the country at heart, have always deplored the existence of a system that made the practical needs of the government of the greatest importance to the necessity of bestowing the offices at the behest of party leaders.

Though the Americans as a race are essentially utilitarian and business-like, they have been submitting, for generations, to the continuance of methods on the part of their government that they would not tolerate for a day in their private occupations; methods by which posts of importance were customarily conferred upon inexperienced and incompetent men to make room for whom capable employes are ruthlessly discharged.

#### The President's Innovation.

Despairing of ever finding a remedy for such a deep-rooted evil, the country has unconsciously invoked aid by the election of President Roosevelt. A patriot first of all, he has the courage of his convictions; and his convictions upon the subject of the civil service are known to everyone of the millions of citizens who voted for him in November. No man in the whole country need, therefore, be surprised to find a president candid and vigorously prosecuted that will ultimately extirpate from our governmental system the fundamental practice of politicians grabbing at public offices as if it were pirates' loot. The president has announced that he will not again be a candidate for the chief magistracy, and he will thus have nothing to fear from the resentment of the men who make politics a business. A certain amount of lustre to his term of office by standing a flagrant national shame that no previous president has ever had the courage to assail.

From what one knows of President Roosevelt, it may be safely assumed that the four years of his administration will witness the total banishment of a system under which competence alone will entitle a citizen to hold public office. Necessarily, the long-needed reform cannot be accomplished in a day, and would be sadly handicapped by premature haste. As a general principle, the safest way would be to provide for the individual cases as they severally present themselves, instead of undertaking wholesale displacement of officials. There are various reasons, however, that may strongly influence the president to best the good thing by first devoting his attention to our representatives in foreign countries,

all these evils reasons. One of them that transcends all others is sufficient to make the absolute impossibility of obtaining an adequate service of any such basis as at present governs the nomination of our diplomatic and consular representatives. The principle of appointing untried and untruly able individuals to such responsible posts in any branch of the public service is most reprehensible, but it is not more manifestly and catastrophically disastrous when the nominee is sent to represent the country abroad.

### A National Disadvantage.

In almost any one of the governmental posts at home, a certain routine proficiency may be acquired within a year by an intelligent man. In most of the posts in the diplomatic or consular service the end of a year finds the inexperienced official scarcely a whit more qualified than when he was first appointed. The main stumbling block to his progress is usually the difference in language and he carries as a handicap the ever present sense of self-deficiency that results therefrom.

In the great nations the United States is the only one that is without a permanent foreign service, and that appoints unskilled men to these important posts. Consequently the men of our country are generally disadvantaged in every international issue that arises and are usually out of the official or private acts of men here and there abroad. Our diplomatists frequently bring the laughing stocks of the capitals to which they are accredited, and our consuls hamper instead of fostering the international commerce they are appointed to facilitate. To appreciate fully the mischievous incapacity of our trained representatives abroad, one need only imagine the case of some big metropolitan business house whose agents in the different cities of the country occupy themselves in discrediting its name and impeding its business. This is literally the situation of the United States thanks to its system of turning out diplomatists and consuls "while the customer waits."

In describing the conditions, I have not overdrawn one iota. A protracted residence abroad has offered me opportunities of studying the two branches of the service from a close point of vantage, and I can assure you that infinitely more unbecomingly and indignantly are our causes for our humiliation and our disgrace put upon us by our foreign representatives than are ever brought to the attention of the general public, or find their way into the newspapers.

I could fill columns of The Gazette by the detailed outline of the episodes of the sort that have fallen under my own personal observation, and there are hundreds of our American citizens who have instances almost historic, and there are not a few European capitals where the term "America" is a byword.

Those equivocal and indelicate stories at a garden party in a certain capital caused the queen to utter embarrassed remarks. It was a foreign-born American minister whose maladroit satire on the newness of civilization in the United States during a banquet given in honor of his arrival at his new post. It is a naturalized American minister—popularly known as "the Russian Ambassador from the United States"—who, when asked by the queen why his daughter did not go to the court balls, replied that his daughter knew better than to leave her bathroom when she was half-dressed. The diplomatic gentleman's diplomatic way of expressing his disapproval of décolleté costumes.

### In Blue Jeans Dress.

It was another American envoy who insisted upon wearing a suit of blue jeans when calling upon the king, by way of showing his contempt for the "foolish faddishness" of court attire. Still another of our white diplomatists made it a habit of telling the newspaper reporters of the kingdom where he abided that royalty was an "idle job" or "one-half idiotic and the other half criminal."

I was once officially associated with a minister who frankly declared that he was an "idle job" for all he could make out of it, and who lined up to this profession of faith by the most ostentatious disregard. He hired for his residence a little apartment in a shabby house, one room of which he set apart for the use of the legation, and for which he charged the state department for rent a sum equal to the total amount he paid for the apartment. He kept two servants who, as an exemplification of the dominant tenet of the theories of the household, took their meals with the minister's family. He discouraged any interchange of visits with the members of the diplomatic corps and insulting the bulk of the American colony by styling them

unlucky, and to half a dozen happy-go-lucky non-descripts whom nobody seemed to know.

### The King's Fought of America.

In the same capital where I once had my official residence, the United States minister, a foreigner by birth, and the minister of a native-born American, both Anglomaniac tendencies, used to meet daily in the legation and mingle their remarks over their respective appointments that had facilitated the going away from the United States, where neither of them ever intended to set feet again, and their next day, upon the expiration of their term did. Upon their settled down in Florence, where he remained until he died, and the consul general in London and has persisted in the fact that the Atlantic between him and his native land.

Another type of American minister was an amateur and gentleman from a western state who, during all the time that he represented his country abroad, felt so much at a loss out of water that he kept constantly trying to nuzzle out what had been the matter with him when he sought his appointment as a "diplomat." Still another homesick minister from beyond the Mississippi became so morbidly haunted by the word "untrammeled," which he one day carefully explained to me, that he never before him as the title to a picture of his native state, the obsession dating from the day when he presented his letters of credence as a diplomatist.

I recall the cases of two other ministers with whose unfamiliarity with drawing-rooms left them in a quandary as to how they should behave themselves in their conversations with royalty. One of them esteemed it incumbent upon him to assert unambiguously the equality of a free-born American citizen "to any monarch under the sun." He not only refused to call the king "your majesty," but conducted himself with the utmost haughtiness throughout the interview, and afterwards, in describing the audience, said "I reckon I taught His Nibs which was the bigger man of the two."

The other minister—whom by the way, as secretary of legation I accompanied to act as interpreter—had the unusualness of his behavior so brilliantly scintillating ease of manner. As we were going through the palace halls towards the throne-room, a squad of gorgeously uniformed guards, who evidently were a servant met and escorted us to the antechamber, where several of the king's gentlemen-of-honor were waiting to receive us.

### Put King at His Ease.

Passing the soldiers the minister acknowledged the salute by a funny little indifferent wave of the hand, as if meant to imply that he had been accustomed to that sort of thing all his life, and was not at all impressed by it. When we came to the scarlet-liveried guards, however, the splendor of the man's attire seemed to disconcert for an instant my companion, who evidently mistook the menial for the monarch, and was approaching to shake him by the hand. The minister recovered himself very rapidly and was perfectly master of himself again by the time we reached the group of courtiers.

When we were ushered into the throne-room the envoy was as placid as a summer lake. There were no scarlet liveries to trouble his moral equilibrium. A quiet-minded gentleman came forward to greet us. "It's the king," I whispered to the minister. The words seemed to render the diplomatist more debonair than ever. He swung forward and grabbed the royal hand with a hearty grasp, as if seemed to say as plain as words, "Well, old chap, this is a pleasure to shake your manly fist at at me."

I had previously assisted at several official interviews of the kind, but the royal reception of the gentleman from Terre Haute was essentially original. He did most of the talking, and was so absolutely devoid of airs or formality that he soon put the sovereign entirely at his ease. He told the king a whole string of variegated stories, some of them in western dialect, and most of them of strong Indiana local coloring. As they all lost their point when translated, I substituted for each of them in turn some other anecdote from my own collection, and the minister was intensely gratified by the exuberant appreciation of the king. The audience lasted 35 minutes, and when we left the royal presence my chief confidant to me his belief that he was born for the diplomatic service. A few minutes later, however, he asked the state department to let him return to Terre Haute.

### The President's Policy.

In recent years our diplomatic representation in foreign countries has been of a somewhat higher average than in former times. Indeed, considering everything, the service might be infinitely more than that, for when a president or secretary of state is virtually forced to center a diplomatic post at the dictation of a politician, and without any consideration whatever for the man's fitness, there is always the chance of finding among our ambassadors, ministers and secretaries of mission, men whom one would not be seen speaking to in a public place. President Cleveland is said to have realized this, and to have made a faint attempt to shame the nation into abolishing the present system of appointments by sending as ministers to some European countries men who were indisputably bound to put the stigma of discredit upon the United States. A much more effective method of changing the existing deplorable regime is the one that President Roosevelt seems likely to put into early effect, namely, the appointment of Mr. Henry White as ambassador to Italy. Mr. White has been for years first secretary of our embassy in London, and his long experience constitutes the highest qualification for such a distinguished position. None better than President Roosevelt knows on what basis to undertake a thorough reform of the poisonous system, and we may confidently look for an early abolition of the practice of sending worthless men as representatives of the United States to foreign countries.

### SAYS PRAYER WOULD REMEDY TRUST EVILS

New Jersey Governor Advances Novel Doctrine Before the Methodist Episcopal Conference.

[SPECIAL TELEGRAM TO THE GAZETTE.]

ATLANTIC CITY, N. J., March 11.—Before the ministers of the New Jersey Methodist conference, Gov. Edward C. Stokes advanced the novel doctrine of prayer and preaching as the better remedy for the evils of trusts and railroad combinations than the usual laws enacted by state and nation.

"While I am a full believer in passing remedial legislation," he said, "it has been my experience that any sort of law will be circumvented by human ingenuity. What is needed is a higher sense of honesty and right, which will prevent the oppression of the poor by those in power and incultation of this principle in the business of the country rather than the legislators."



The British Weekly, April 25, 1901.

Principal Rainy's speech at City Temple regarding James Chalmers.

" I have had the privilege of seeing and of hearing him, and there rises before me that form of great manhood, great physical power and stateliness, inspired and vitalized by the spirit that carried him through the work we know. You may be thankful to have had such a man to lay down his life on your behalf in the cause of Christ, and I cannot but say in relation to the discussions that are sometimes raised and the imputations that are sometimes cast on Christianity, we are very willing to give tribute for the defects of our Christianity, but there is no sign that the noble army of martyrs is ceasing among us."

Extract from Chinese News.

The Rev. I. Woodberry and Mrs. Woodberry, of Shanghai, were sent to Taiyuan-fu in Shansi to discuss the settlement of claims made on behalf of the Christian and Missionary Alliance. They seem to have been received in a most amicable spirit by the Chinese officials, and after their departure Taotai Shen wrote to the Secretary of the Alliance saying:-

I have had several discussions with your representatives, and all affairs have been arranged for to our mutual satisfaction. Allow me to express my high appreciation of Mr. and Mrs. Woodberry, and how well pleased I have been with their kind and generous spirit.

I have met with many missionaries of the Protestant Churches of the United States of America, and of England, and I have uniformly found the same integrity and benevolence, while their liberality has largely conduced to a favorable settlement of all difficulties. The people of Shansi are very poor, and must be heavily taxed to meet the indemnities demanded from China and they are now able to appreciate and understand the generosity and friendliness of the Protestant Missionary Societies.

## PRaise FOR THE NEW JAPAN.

### WHITE PERIL THE REAL DANGER, SAYS MISSIONARY GULICK.

After Seven Years in the Far East He Returns Full of Confidence in the Good Faith of Russia's Enemy—Sinn Incestances of Kindness in Prisoners.

The Rev. Sidney L. Gulick, D. D., who recently returned to this country after spending seven years in Japan as a missionary, and who is now in this city, tells much that is interesting about the little nation that is so prominent in the public eye. Dr. Gulick studied the Japanese carefully during his long residence among them, and what he says about them and their country is the result of his own observation and knowledge rather than theories or rumors.

Dr. Gulick's home in Japan was at Matsuyama, where the Russian prisoners of war were brought until they became too numerous to be quartered there. He is now lecturing on Japan and has written a book, "The Evolution of the Japanese," which has been favorably received. He is also preparing a work on "The White Peril." Speaking of the Japan of to-day to a SUN reporter Dr. Gulick said:

"There has been within the last thirty years a revolution in Japan; but it has been a peaceful one. There are about 800 missionaries there, belonging to the various denominations. The whole nation has been modified in part within this period by the missionaries who have labored there.

"It is interesting to see how Christian ideas have gone into Japan. Take that one great truth, so prominent in Christ's teaching, the inestimable worth of the individual, the infinite value of human life. This Christian idea has come to have a great hold and to exert a great power.

"The government has been modified through the process of Japan's evolution, so that the people have more consideration under the present constitutional form. Popular education is universal in Japan. Tokio is a great educational centre, there being from 20,000 to 30,000 students there. Individualism has levelled all ranks. There is no caste.

"One point that especially shows how Christianity has taken hold upon Japan is the treatment accorded the Russian who have been brought there since the present war began. In all ages, and among all nations, there have been the spirit of revenge and its expression in deeds of violence. War has always brought forth deeds of awful cruelty.

"What, then, has been the Japanese treatment of the Russians brought among them? Three hundred years ago the Japanese conquered Korea. In order to make a deep and lasting impression upon their subjugated foes, and also to commemorate at home the victory secured, they cut off the ears of 30,000 victims in Korea and pickled them in vinegar kegs. To this day these remain in Kyoto, beneath a great mound. That was Japan of old, before the Christian religion had come there, with the idea of universal brotherhood and kindness, doing away with cruelty.

"Prisoners have been brought to Matsuyama, my home for the last seven years, and here I saw personally what was done. One case I will mention as especially noteworthy. Because there was not room in the hospitals at Chemulpo, twenty-two Russians were brought to Matsuyama. They were not called prisoners, but guests. Every precaution was used to avoid hurting the feelings of these men. The Government asked the American missionaries what they had been accustomed to having, and provided these twenty-two men with eleven rooms and eleven nurses. Beds, sheets and blankets were also furnished for them, because they were supposed to have been accustomed to such things.

The food provided for the guests was not Japanese food, but foreign food. Meat and other articles were provided. The cost of caring for these twenty-two men was \$300 per month for over six months. "There came men into town to visit these men, and on inquiry I ascertained that

they were heads of villages who had come on a visit of condolence, and they expressed sorrow for the Russians that they had been wounded. The Emperor also sent such a message to them.

"The prisoners received better food than the Japanese soldiers or wounded."

As a further example of the treatment of the Russians in Japan, Mr. Gulick told of the common people and their interest in the prisoners.

"In the Y. M. C. A. there is a boys' club. Some of these boys one day were to go on a picnic. One of the older men suggested that they go and see the prisoners instead of going to the picnic. This was decided upon. Then arose the question among them whether they should not take some present. In Japan money is not so abundant as here. It was decided that fruit should be taken. This was purchased and the boys went to the temple, where the prisoners were kept. But how should they put it into the hands of those men? The boys climbed the mound of earth behind the temple and, having attracted the attention of the prisoners within, threw the fruit to them. For some days this continued, when the police stopped it. I inquired why they had stopped it, and the reply was, 'Some evil minded Japanese, out of revenge, might poison the fruit which he gave the prisoners.'

"Another matter that deserves attention is the effort of the Government to avoid offence to the Greek or Russian Church in Japan. Missionaries of this church have been laboring in Japan for many years, and about 25,000 Greek Christians are among the Japanese. Everything has been done to prevent any injury or insult to these people or harm to their property. The idea of the Japanese is that their quarrel is not with the Russian people, but with the Russian Government, and against this and its aggressions they are fighting."

"The real meaning of the present war is the White Peril, rather than any Yellow Peril, such as we have heard of at times. This is the issue that the world must face and decide upon. The aggressive white nations bring the destruction of the ideals and the actual life of Oriental people. If they go on indefinitely in the course pursued in recent years it is hard to predict what will happen. It certainly seems that, unless this course of aggression and greed is brought to a speedy end, a day of retribution will surely come, and then will be the Yellow Peril indeed."

## OUR CONSULATES IN THE EAST.

Report of Peirce Investigation Sent to House — Charges Against Goodnow, McWade, and Williams.

The President yesterday transmitted to the House of Representatives, in response to the resolution introduced by Representative Williams of Mississippi, the confidential report of H. H. D. Peirce, third assistant secretary of state, on the investigation of American consulates in the East. Accompanying the message was a letter from Secretary Root in which he called special attention to the disclosures at Canton and Shanghai, the former post held by Robert M. McWade and the latter by John Goodnow. Neither is now in the service. There are indications, the secretary says, of other cases of misconduct or inefficiency among consuls in various parts of the world. "All these cases show the necessity," says the secretary, "of a regular inspection service to keep the department advised whether the consuls are doing well or ill in their different stations."

Mr. Peirce in his report makes seven charges against ex-Consul-General McWade, as follows: Gross drunkenness; the employment of a felon; the issuance of fraudulent Chinese certificates; extending the protection of the consulate to Chinamen on the grounds that they were American citizens; persecution of an American citizen for purpose of revenge, and corruption in office. There are eighty-two charges of various degrees of misconduct against ex-Consul-General Goodnow, but the major portion of these are of a minor character. Mr. Peirce dwells at length upon the charges of corruption in office, particularly in regard to irregularities in connection with fees received and his handling of matters affecting the probating of two wills. He is also charged with the issuance of fraudulent passports. In regard to Consul-General O. F. Williams at Singapore, Mr. Peirce says that his record in his two former posts, Havre and Manila, is not unblemished. His personal observation convinced him that Mr. Williams is not a useful man to the Government in his present capacity.

### OUR CONSULAR DISGRACE.

Not even the most hardened spoilsman can, we believe, read the confidential report in regard to our former consuls in the East, published this morning, without experiencing a feeling of shame. This is not the testimony of a sensational writer, or of a politician in search of notoriety, but a sober, official statement filed with the Secretary of State by an Assistant Secretary of State detailed to make a special investigation. From Mr. Peirce's report it is plain that the most important consular representatives of the United States in the Far East have been either common drunkards or grafters—men who accepted of fees merely to fill their own pockets, legally or illegally. The official report recalls the statement of the American admiral, who, returning from a long cruise in European waters, declared that half our consuls in the Mediterranean had been in jail, and that the other half ought to be there. Conditions in the East seem to have been fully as bad, for if ever men ought to go to jail they are official representatives of this Government whose misconduct reflects upon the entire country.

Americans not in the habit of travelling abroad have often wondered why it is that the United States has stood so low in foreign estimation. They even rejoiced that the favorable outcome of the Spanish war seemed to assure this country a better position. But if any one factor has helped to give foreigners a poor opinion of the United States, it is our wretched consular representation. Of this the proof is mending, but rarely has it been put before the public so concretely and authoritatively as by Mr. Peirce's report. The more one studies it, the more the wonder grows. If there is anything that the Americans are proud of, it is their reputation as business men. Yet with all their eagerness to obtain foreign trade, to show the hack-number German, the frog-eating Frenchman, or the antediluvian Hungarian a trick or two along trade lines, they have supinely sat by and let the politicians run the foreign business of the country with men of such low calibre as no reputable mercantile house in this country would think of employing, save, perhaps, as night watchmen.

Because the men most severely criticised by Mr. Peirce are now out of the consular service, or because a reform bill is on its way through Congress, it must not be thought that nothing remains to be done. While there has been much progress, there are many consuls who do not reflect credit on the country. There was the one at Coburg, for instance, who turned the consulate into a disreputable resort

and made every exporter contribute a "sample" for use in furnishing the consulate, or to be disposed of for the benefit of the consul's pocket. Careful investigation would have shown the man's unfitness for office before his appointment. The State Department removed him for the "good of the service," but Mr. Roosevelt, in the eyes of the Coburgers, added insult to injury by appointing as his successor that Saylor who obtained unenviable notoriety by trying to defraud the State of Pennsylvania when serving in its Legislature, and who was officially denounced by the Governor. There are plenty of other cases on record in which the President or the State Department connived at the appointment of unfit men. Mr. Peirce found that no less than eighty-two charges were on file against Consul-General Goodnow of Shanghai. Yet Mr. McKinley knew precisely what kind of man Goodnow was when he selected him. Delegations voicing the best moral sentiment of Goodnow's home town went to Washington and protested against his appointment on the ground that his character was detestable.

Indeed, Mr. McKinley was responsible for all the men who figure most prominently in Mr. Peirce's *chronique scandaleuse*. McWade at Canton, who was "disgracefully drunk" on one public occasion, and while "boisterously drunk" on an-

other wore and wanted to fight because some one said "hurrah for Ireland"; who was believed throughout China to be notoriously corrupt, bore McKinley's commission. So did Oscar F. Williams, who was appointed to Singapore after a blemished record elsewhere. Mr. Greener of Vladivostok, "whose habits are said to be extremely bad," and Levi L. Wilcox at Hankow, who "cannot be said to be a useful consular officer," are, we believe, also of the McKinley régime. Their records and the dishonor they have brought on the country ought to facilitate the passage of the Consular Reform bill, now in conference. Much of the "starch" has, unfortunately, been taken out of this measure; as it now stands, it is merely a changeling substitute for Mr. Root's hopeful child of the early session. Yet such as it is, it is a great step forward, and it is bound to raise the tone of the service. The blight of politics will be largely lifted. Neither permanency of tenure nor regular promotion are guaranteed, but these may be established by special acts as time goes on.

Most of the civil service reform features have been cut out by the Congressional spoilsmen. Much can be done by the President, however, to offset this. He can prescribe regulations precisely as he and his predecessors have done for the civil service, and he can absolutely decline to appoint men who, although able to pass examinations, are still not men of the highest character. Consuls and consul-generals are still "demand-

ed" by Senators and representatives, but President Roosevelt ought to be able to decide for himself. Secretary Root is certain to continue his agitation for a complete reorganization of the service, and a readiness on the part of the Administration to do its full duty would complete the reform it has so well begun.

### British and Americans in the East.

On the evening of Sept. 28, just as dusk was falling, the third comrade of the Chinese steamship Kansu, while crossing the bridge connecting Shameen with the native city of Canton, was set upon by two sailors from some foreign man-of-war in the harbor, thrown over the parapet and drowned.

It does not appear that there was any provocation or excuse for this assault upon the Chinaman. Much excitement was caused by the occurrence and an investigation was begun immediately.

On the day the crime was committed the United States light draught gunboat Helena, Commander FRANK E. SAWYER, the British gunboat Moorhen and several German and French warships lay in the harbor. From each of them men had gone ashore on leave. As soon as the crime became known, however, it was reported among the natives that two American bluejackets had murdered the Chinaman. The British Moorhen sailed from the harbor on Sept. 27 for Macao and Wuchow, and her company took no part in the investigation.

When the facts and suspicions of the case were reported to Commander SAWYER he had the whole crew of the Helena mustered aft. The men passed one by one before a witness of the crime who said he could identify the murderers. After 120 of the 187 men in the crew had been seen by this witness he picked out two, who, he said, had killed the comrade. This witness afterward declared his identification of one of these men to be incorrect. The other man proved by native and foreign witnesses a complete and perfect alibi.

Commander SAWYER and the American Consul used every effort to aid in detecting the murderers, but it was impossible to establish a case against any one of the Helena's crew. The evidence given at the inquiry, as reported by the *South China Morning Post* itself, is inconclusive and vague as to essentials, establishing definitely nothing except the fact of the murder and that it was committed by foreign sailors, who may or may not have been members of the Helena's crew. The sailing of the Moorhen complicated the matter by making investigation among her crew impossible.

Under these circumstances, the American colony at Canton was taken by surprise when the *South China Post* in its edition of Oct. 17 printed a bitter leading article denouncing the officers of the Helena and her crew, and calling upon our Government to indemnify the family of the murdered man. That article assumed the guilt of the American sailors and went on to say:

"After the late occurrence at Canton as well as after other incidents which have taken place at other ports where American sailors have been accustomed to go ashore, the best friends of the United States will hope that the reins of discipline on board her ships may be sensibly tightened."

This *South China Post*, controlled by Englishmen, is distinguished by its hostility to Americans; and we regret to learn from a member of the American colony in Hong Kong that this attitude among Englishmen in Asia is general. He avers that the editorial to which we have referred "is an example of the general tone adopted by all papers in the East that are controlled by Englishmen regarding things American." He proceeds to say:

"The only reasonable explanation that can be advanced for such an unwarranted attack and the general hostile tone of the press is their desire to discredit Americans as far as possible in the minds of the Asiatics, even if it requires such vicious editorials as the one enclosed."

"Great Britain is intensely jealous of her prestige in the Far East and is anxious to further it at the expense of other nations as far as possible. Such an editorial, entirely uncalled for, published in a widely read paper at a time when all China is seething with discontent against the foreigners, undoubtedly has the effect which it was intended to produce—an increased dislike of Americans in the eyes of the Chinamen."

Our correspondent is a gentleman of high standing, unimpeachable, of a temperate judgment, and without narrow national prejudices. His testimony as to the British feeling toward Americans in Asia is important, and his explanation

that this hostility is due to trade rivalry and jealousy is probably correct, unfortunately.

## THE GREAT OBSTACLE TO THE PROGRESS OF CHRISTIANITY IN HEATHEN COUNTRIES.

By Prof. E. Warren Clark.

The one continual draw-back to missionary effort in every foreign field is the indifference to religion by foreign residents from Christian countries. This does not mean that all who go abroad for commercial purposes are irreligious, or drift into loose ways of living. But, judging from the moral tone of most of the "open ports" in the Far East, a large proportion do. If the missionaries living near foreign concessions were asked what was the most discouraging hindrance which they meet in their up-hill work, they would answer: "We have so few *living epistles* to show what our teaching is, while the lives of many from our own land, are a painful commentary in the presence of heathen we are laboring to convert." But the same may be said at home, as well as abroad; for no hindrance is so great as the "inconsistency of Christians."

Still, there is this difference. In the home field the moral tone of the community is higher, and the public sentiment is favorable to Christianity. Men pay to it at least outward respect, while in the foreign field the prevailing sentiment adapts itself to the low standard of morals, and the atmosphere of contempt and ridicule for all that is pure and good.

This "foreign atmosphere," which often carries with it commercial superiority and social prestige, is a moral malaria to the newly-arrived and zealous missionary, while to veterans long on the field the ingenuity is taxed to know how to answer the questions of heathen converts, as to why these rich and wealthy people from Christian lands are indifferent to all religion.

The "balance of power" in most of the coast cities is not in harmony with missionary effort; greater success is experienced in the interior of the country, where the counteracting effects are not so marked.

A striking example comes to mind, as I recollect teaching the "first Bible Class" some years ago, on the floor of a Buddhist Temple, a hundred miles in the interior of Japan. The edict against Christianity was still in force; prejudice to be overcome was deep rooted; and insufficient knowledge of the language was almost an insurmountable obstacle. Nevertheless the Spirit was there in power (power that made a language and a way of its own), so that many accepted the truth of the Gospel. When, however, six months later, we took two of our most earnest Christian converts on a visit to the foreign resident quarter of Yokohama, the first thing they saw in front of the English Episcopal Church, was a drunken British "tar," assaulting an equally intoxicated American sailor, and both of them were being arrested by a "heathen" Japanese policeman!

Some years later we had a Sunday morning Bible Class in Tokio, largely attended by the Scientific and Legal students of the Government University. Several of these students were afterwards appointed to study abroad in London, Berlin and Paris. One of them (who was an earnest inquirer after truth) we met in London, and he piloted us around the sights of the metropolis. Returning at night along the Strand, the evidences of drunkenness and licentiousness were so glaring, as to put to blush anything I had ever seen in any "heathen" country, and my Japanese companion (whom I had been trying to convert to Christianity) was dumb with surprise and horror. "Is not this the capital of the greatest Christian Empire in the world?" he asked. "Did you ever see such wickedness in heathen Tokio?" "No," was the only answer I could give. "Then why don't your churches convert these degraded men and women here in London? You need not send missionaries ten thousand miles to find the heathen, when they are at your very doors. Before I left Japan," he continued, "our consular agent advised me against the immoralities of London, and warned me against the temptations in this great Christian city!"

This may be putting the case a little strong. But our aim is to emphasize the difficulty of a Japanese or Hindoo seeker after truth. This only "answer" that I could give to my "pagan" interrogator was, that Civilization intensifies vice as well as virtue, that this very city of London, for example, is the home at once of the *saintliest*, and the *vilest* men and women upon earth; that iniquity "comes to a head" in the

presence of godliness; and that extremes of righteousness and unrighteousness, in some paradoxical way, react upon each other. After all, this seems to be the drift of prophecy.

To the question, "Is the world growing better?" the answer is, "Yes, it is growing better and at the same time growing worse!" that is, that there is at the same time a growth of the worse as well as the better element. Iniquity is coming to a head. Yet saintliness is shining perhaps as never before.

*Article in the Sydney Herald, Sept 16, 08*

*"White Trash" Story from Hawaii in "Orient."*

## It's a Pity, Says Ex-Attache, That Exclusion Laws Cannot Be Enforced Against Them—Examples of Their Iniquities.

It is greatly to be regretted that the exclusion laws which are enforced with such rigor here in the United States against the Chinese, and in Australia against the Japanese, cannot be applied by the native and foreign authorities at the various ports of China, Japan and other countries of the Orient against those destitute whites from Europe and America who have contributed more than anything else to lower the prestige which we formerly as a race enjoyed in the Far East. J. L. Rodgers, the United States Consul General at Shanghai, in a recently published report upon the injury which they have wrought to American interests in China, designates them as "adventurers." This is a euphemism. For an adventurer is sometimes a useful citizen, whereas the white pariah in the Orient is hopelessly useless, and can best be described by the term employed by Negroes in the South to designate the white hoboes there, namely, "white trash." The white pariah is indeed one of the most difficult problems by which the great powers having colonial dependencies and commercial and political interests in Asia and in Africa are confronted. It is a problem that has come home to the United States with increased force since Uncle Sam has added the Philippine Islands to his possessions. For they prove a source of endless trouble and humiliation not only to the authorities in the Philippines, but also to the consular officials at the various Chinese, Japanese and Siamese ports to which they drift over from Manila, when they have made the archipelago too hot to hold them. There are few Americans or Europeans living in the Orient who would not rejoice if some of the laws existing here for the purpose of keeping out of the country undesirable aliens could be applied to the exclusion from Oriental ports of white men who are calculated to bring their fellow countrymen in disrepute among natives, and to disgrace us "East of Suez."

These undesirable whites may be divided, for purposes of classification, into several categories. Some of them are prompted by distaste for the trammels and prejudices of civilization to withdraw from their accustomed haunts in order to go forth and cast their lot among barbarous or semi-civilized nations, where they are free from every kind of restraint, moral and material, and at liberty to give free rein to their often ignoble instincts. Occasionally they are men of birth and fortune, and in this connection I have a case in mind of an American millionaire who, severing his ties from the land of his birth, has taken up his abode in Japan, where he consorts, not with the educated class, but with the "Hindu" or people of the most degraded and lowest type, whose mode of existence differs but slightly from that of brute beasts, and who are accustomed to perform those kinds of labor which no one else in the Orient will undertake

for fear of contamination and loss of honor. Their very name indicates their bestial nature. The Japanese word "hinin" means "not human." Imagine the effect created among the untravelled Japanese by a white man of birth, education and wealth casting in his lot by choice with the "hinins," not for the sake of ameliorating their moral and material condition, but solely for the purpose of lowering himself to their level of degradation!

Less reprehensible is the case of August Bethmann, a publisher of Alsleben, in Germany, who had been led by atavism to dispose of his prosperous printing business in the Fatherland and to migrate to Kabakon, one of the islands of the Bismarck Archipelago, in the Pacific north of Australia. There he has acquired a large plantation and lives alone among the natives, having adopted all their manners and customs, even to the dispensing with every vestige of clothing. The natives of the Bismarck Archipelago are about the lowest type of black to be found anywhere in the Pacific Ocean, and naturally August Bethmann's action in sinking to their level and in adopting all their ways is not precisely calculated to increase their regard and their respect for the white races.

The crew of the British ship Tewksbury, which was wrecked some years ago on one of the Caroline Islands, in the Pacific, and who spent seven months there before being finally rescued, related on their return to England that they would have been killed by the ferocious natives had it not been for an Englishman of the name

of Charles Irons, who, having been marooned there a decade previously by a trading vessel, had become the chief of the savage tribe by which the island was inhabited. Irons, according to the account of the sailors of the Tewksbury, had become to all intents and purposes a savage himself, dispensing with garments and stalking about like Adam before the fall, but had no less than seven dusky wives. He absolutely refused to leave the island on board the vessel which ultimately rescued the sailors, announcing that he preferred his life among the natives to anything that civilization could offer, and that he had made up his mind to spend the remainder of his days there.

In British India there have been in the last thirty or forty years a number of Englishmen who, yielding to some monomania, have adopted the role of fakir, and who have ended their days as such, subjecting themselves to all those dreadful forms of asceticism and of penance practised by the Indian dervishes. Mentally unbalanced as they undoubtedly have been, they are in every respect more worthy of sympathy and interest than those degraded Europeans who, partly in

consequence of mere shiftlessness and inability to earn a livelihood and partly in consequence of degenerate tastes, developed by a residence in the morally tainted atmosphere of the Orient, ally themselves with the most degraded and lowest class of natives in India, the very contact of whose shadow is regarded by the high class Hindoos as a defilement. Inasmuch as it is the prestige of the white man and the native belief in his superiority which alone enable England to exercise with a mere handful of soldiers and civilian officials autocratical beneficent sway over the vast empire of Hindostan, with its teeming population of 400,000,000, it will readily be understood that the white pariah is not only a source of trouble but even of danger to the British government at Calcutta.

Then, there are the men who have been driven by some great injustice at their expense, or by some domestic tragedy, to withdraw from civilization. Thus, at El Kef, in Southern Tunis, there has just died in the odor of Moslem sanctity a sheik who for more than a generation had been venerated by the natives as a particularly holy dervish under the name of Sidl Achmet, but who turns out to have been the son of one of Napoleon III's most powerful ministers of state, M. Lefebvre Duraffe. In the palmy days at the Tuilleries he was one of the gayest members of the imperial court, and, becoming implicated in a love affair which culminated in a fatal duel and in the suicide of the woman, he shook the dust of France from off his feet, migrated to Africa, became a convert to Islam, and such an adept in its lore that he was actually intrusted with the role of Imam (preacher) and of teacher of Moslem theology at the great university of Kalruan, in Tunis.

Besides those who owe their fall from grace and their inclusion in the category of the white pariahs to the unbridled license of life in the East which has accomplished not only their moral but also their material ruin, there are those undesirable whites who turn up in the Far Orient because they have made Europe and America too hot for their health. It may be questioned whether these are not the most dangerous class of all the white trash in the Orient, since, not content with mere exile from civilization, they become its bitterest foes and the most relentless enemies of the white races, especially of their former fellow countrymen. Every now and again the American authorities in the Philippines find themselves called upon to deal with some white man who has allied himself to those various hostile Malay tribes, such as the Moros and others, for the purpose of outrage and crime. It is a well known fact that there is a large sprinkling of white men among the pirates by which the rivers and coasts of China are infested, and whose nefarious activity in Cochinchina keeps a large body of French troops busy all the year round. Time and again have the French officials engaged in hunting the so-called "Black Flags" discovered that the latter were led by white deserters from civilization, who had adopted all the vices and barbarisms of the very worst type of the Oriental, retaining no vestige of civilization, save the hue of their skin. Of their names, the ones I can recall at the present

moment are those of two Frenchmen, Caussade and Martin, both now dead, and of a Dane, a certain Oberg, who before drifting out to Cochinchina used to be well known in San Francisco.

It would be interesting to know what has become of the dozen or so Europeans who, according to Father Orhwaider and to other equally trustworthy authorities, were formerly with the Mahdi in the Soudan. They completed the ex-Prussian sergeant of artillery, Klotz, and a Russian by the name of Polowski, who had held a commission as colonel of dragons in the Czar's

army, but who had been obliged to leave it on account of some disgraceful episode in which he was implicated. Both men had abjured Christianity, embraced Mahdism and were distinguished among the dervish leaders for their fanaticism and for their relentless cruelty.

Their bodies were not found among the dead, either at the battle of Omdurman or after the final engagement in which the Mahdi lost his life, so there is a strong presumption that they may have made their escape to the west to Wadai and have joined the dusky ruler of that Central African kingdom, or else, perhaps, the mysterious Senoussi, the Velled Prophet of the Soudan and the chief of the most powerful religious order of Islam. In fact, the Dark Continent is full of all sorts of romantic yet perfectly authentic stories of these white renegades, traitors to civilization. The Mad Mullah in Somaliland, who is not yet downed, has as his principal lieutenant a former Austrian cavalry officer by the name of Karl Inger, and an ex-Colonel Hortl, of the Italian army, which he was obliged to leave in consequence of a grave offence affecting his honor, joined the flag of the Negus of Abyssinia at the time when he was at war with Italy and contributed in no small measure to his country's crushing defeat. Even Lobengula, the savage ruler of the fierce Matabele tribe, had a number of white renegades assisting him in his outrages on the white races in South Africa, and, while one of them was a deserter from the American army, another was the son of a leading Canadian physician and a third a fugitive Italian murderer. These three, at any rate, were killed by Lobengula himself, who, just before his death, was led to believe that they had been guilty of treachery. He thus spared his enemies the trouble of hanging them, for, of

course, there is no mercy for outcasts of this character.

There are just two categories more of these undesirable whites in the East. They are, first of all, the men who have been tempted to try their luck out there in business, who had failed and find themselves destitute. For a white man to be utterly without resources in the Orient, an object of charity to his fellow countrymen and to the natives, is about as disagreeable a fate as it is possible to conceive, and every foreign consul or colonial magistrate should have a fund at his disposal for the immediate repatriation of these individuals before they are driven to desperation, to crime and to the disgracing of their fellow countrymen. Finally, there are the white women who, sometimes victims of circumstances and sometimes through

a lack of moral poise, seem destined to demonstrate to the natives in the Far East how foolish white men are to treat their women folk with so much respect and chivalrous regard. Of course the white woman by reason of her color is an object of mark throughout the Orient. She lives to all intents and purposes in the limelight, which attracts widespread attention to every one of her shortcomings. It is bad enough in all conscience for a white man to expose himself to the contempt of the Oriental. But when a white woman by her mode of life invites a disgust on the part of the natives which her countrymen are powerless to present the situation is indeed distressing. Moreover, there are a far greater number of white women than people here would be willing to believe who have of their own free will deserted civilization for Oriental life, some of them becoming the inmates of Oriental harems and the wives of more or less civilized Asiatics. Any one who is inclined to doubt this assertion I would refer to the well known stories of Lady Hester Stanhope, niece of England's celebrated Premier, Pitt, and the Countess of Ellenborough, both of whom died as the wives of Arab sheikhs in Syria and Arabia. They have many counterparts at the present day—even titled ones.

EX-ATTACHE.

# THE REMITTANCE MAN IN CHINA



THE YOUNGER SON OF A  
BRITISH ARISTOCRAT.

By L. D. Fruckart

Shanghai, China, May 1.

IN a little office on a side street close to the native quarter, south of Nankin road, there sits a little man well beyond middle age who knows more about the foreign population of Shanghai and other cities of China than any 20 men in the orient. He likewise has more callers, gets a bigger mail and writes more letters than any other man in Shanghai. He handles a large amount of money, too, but this is an incidental feature. This man is more or less of a mystery to many people and as he never explains his business and callers never mention the fact of having seen him the mystery seems to deepen.

Yet this is all simple enough. The little man is the agent of the remittance man. He is their attorney, their adviser, their administrator when a death occurs. It might be said that he is the shepherd of a big flock, for he keeps a watchful eye on the vast crowd. He is also a detective, a bureau for information, a banker, a searcher for missing persons. In his 27 years' residence in Shanghai he has found the heir to an English dukedom, guarded the secrets of an illicit union between a reigning monarch in Europe and a woman of the people, he has bought off adventurers and adventuresses who threatened to make serious trouble for high and mighty persons.

All this smacks of the romantic; it might be an introduction to a new series of state secrets about to be published by a magazine. No doubt some one will get close to the little man some day and make him talk; it would

be even worth an attempt and some expense, but not for this article. He is simply mentioned as an excuse for introducing the main subject, "China as the land of the remittance man."

On the Bund of a cool evening, when all Shanghai gathers to hear the band concert, one may rub elbows with an illegitimate son of an emperor or with a lowly born but beautiful escaped convict from the wind swept steppes of Siberia. Your companion on the seats under the trees may be the younger son of a British aristocrat who forged a friend's name to a check in order to pay his gambling debts, or he may be an ex-army officer from Manila recently released from Bilibid after serving three years for frauds in the coming-issary. Over there by the steps leading down to the landing float where the big steamships land their passengers are three men, every one with a history and all wanted by prosecuting attorneys to give evidence in cases of national interest in the United States.

It is not the grafter, the crook or the adventurer, however, who makes up the big end of the useless "gentlemen of leisure" class in Shanghai or

other oriental cities. There are 10 times as many remittance men along the coast. They have congregated at Shanghai and Singapore, drawn together as if by a mutual interest. Before the treaties were abrogated and the settlements abolished in Japan, hundreds of them were living in Kobe and Yokohama.

The remittance man is a peculiar British institution recognized by the courts, the parliament and the bankers. He is the outcome of the custom of the eldest son inheriting the titles, estates and fortunes of the father. The English army system is likewise responsible. As is well known, a private fortune is necessary in order to hold a commission in the British army. If by any chance the young officer loses his fortune or gets into a gambling scrape or has a flirtation with a senior officer's young wife, he does not resign to enter commercial life, or face a court-martial. Scandal is avoided above all things in the British army; that is why an army inspector visiting here recently stated that he could officer a brigade with trained and experienced men right in Shanghai. It is the peculiarity of English customs that gives old Britain a majority of the foreign population in China coast cities and, of course, it has its benefits.

for it keeps up the big balances in favor of English trade.

All remittance men are not crooks or black sheep. Most of them are gentlemen in the accepted view; many are mighty good fellows, good sportsmen and warm friends to those they like. There has been some unfortunate affair "at home" which makes it a necessity for them to live apart from the family. Not having a profession and no recognizing commercial pursuits as a legitimate method of earning a living, they live leisurely, drawing a monthly or quarterly sum from the bank or from the little man off the bank roll. The little man came here to watch the three sons of a British nobleman; others sent their sons to him and, in time, his business grew to such an extent that one bank in London remits to him for the "boys" every quarter, a sum said to be \$50,000.

The story of Bertie Cecil, the hero of Ouida's novel, "Under Two Flags," can be found in counterpart in every China coast city, whether such affairs as the American dramatist, Royle, disclosed in his play, "The Squawman," are repeated right here every month of the year. It was only a few years ago that a young Englishman, who had been living with a Chinese girl for several years, came into the title and estates of a cousin. In this case the Englishman did not hesitate as did the squawman to England, and his two babies with him. The little Japanese mother was found a few days later—only a case of hara-kiri.

There are at least 3,000 remittance men in Shanghai, a majority here because they were the way at home and it is cheaper to live in Shanghai than London and people ask fewer questions. Yet it's probable that fully 1,000 mighty interesting stories could be obtained if these Englishmen would talk, but they are Englishmen which explains why the stories will never be known.

Singapore is next in favor with the remittance man. About 700 live there and on the neighboring islands, some having gone into tea and tobacco raising. At Colombo the colony is good sized, while Hongkong, Yokohama, Bangkok, Rangoon and Penang have their share in proportion.

It was at Hongkong that perhaps the most unusual case of a remittance man lived and died. This man came to the China coast first as a cadet on a warship. Ten years later he came back and settled at Hongkong, devoting his time to study of Chinese affairs and writing for London and Liverpool papers. He became an authority on China and published several books. On his death it was learned that he was the twin brother of a noted commoner, a man who married a noblewoman and was the friend of the sovereign. The two brothers looked so much alike that apart they were always mistaken for each other. This resemblance got them both into frequent difficulties. Several stories have been told, but the

most commonly accepted version of the affair is this:

The young naval officer appeared at a dance one evening in ordinary evening dress. A young woman mistook him for the brother and said things to the officer that opened his eyes. Not informing the man of her mistake he went to his brother and accused him of serious business. The brother was at that time just coming into prominence politically. Any disclosure would be liable to wreck his party and it would bring disgrace to a proud house of England. The woman must of all things not know that she had talked to the wrong man. And she never did, for she married the young commoner, giving him a princely income, while the naval officer sure of a remittance spent several years in travel and study, his tastes being

rather scientific and eventually he settled in Hongkong. He often told his intimate friends that he lived there because he liked it and his ambition was to be known as the greatest authority upon the tribes of southern China, an ambition that was realized.

Travelers who have visited the China coast have been charmed with the life and the beauty of the cities. Writers have commented much upon the beauties of Happy Valley at Hongkong, of the beach drive at Singapore or the race course at Shanghai. It is the remittance men who have made these beauties possible. Their mode of life has made it necessary for them to have something to occupy their time. The result is a number of racing clubs, golf clubs, cricket clubs, shooting clubs, country clubs and scores of others abound.

The club grounds are laid out on extensive scales. Handsome clubhouses, equipped on a scale that astonishes the traveler, are found in every city. Every city has a dramatic club and the only first class theater in the orient was built by the Shanghai Dramatic club. This club, by the way, often presented plays that have made a success in London before they were seen in any other or other parts of the English speaking world. It is the remittance men who make the club a success, for they spend most of their time in furthering the interests of these clubs.

The social customs of the oriental city are varied and interesting. A long story might be written on the peculiarities that mark each city. Thus at Kobe every one at 4 o'clock takes tea at the bathhouse; at Hongkong they seek the peak of Happy Valley; at Shanghai they drive on Bubbling Well road. The share that the remittance man plays in society is very considerable, and society has much to thank the remittance man for; it is he who invents new amusements, who manages the various affairs and sees to it that everything is pulled off to fine effect.

Not all remittance men are of the gentleman type, however. Some who may have been gentlemen at an earlier date have sunk low in the social scale and they are beneath even the ply of the lowest Chinese social class. This element furnishes a large share of the beach-comber class that infests the cities and gives much trouble to the police. Drink and association with evil women have been largely responsible for their state. Some become involved with the behind prison bars. Yet it is a fact that the Englishman manages to keep out of trouble, at least trouble with the police. The China coast has never been a dumping ground for English criminals, there being far more of this element in South Africa, Canada and Australia. The latter country, with its former penal settlements, took the bigger part of the crooks in years gone by.

England has not furnished all the remittance men along this coast. There are men to be found who claim Denmark, Sweden, Germany, France and Italy as their native land. Most of the Frenchmen are found in Cochinchina and the Germans are chiefly to be seen in Dutch East Indies. To the Philippines, even with its present American control, the Spanish remittance man still goes, although the old system of giving grandees a piece of land and letting him live off the hemp, tobacco and sugar has now disappeared. Speaking of America, that country is probably the only one not represented in the remittance man's colony. American representation in other ways, business and crime, for it is a regrettable fact that a good share of the crooks and grafters along the coast are Americans, or claim to be. However, the subject of grafting is a large one and it must be left for another story.

In dismissing the remittance man, a word must be said as to the debt owed him by the world for his establishment of the great cities of the orient. It is a fact recognized by businessmen and historians that the cities of the China coast which are among the great markets of trade have been stimulated and advanced to their present prosperous condition by the presence of the remittance men. They so far outnumber the real man of business that they control affairs. The well known "call of the east" as Kipling's "On the Road to Mandalay" so feelingly expresses it, is the outcome of the remittance man's existence. The good fellowship, the heartiness, the whole soulfulness of the people here comes from the remittance man. He hungers for the news of the homeland, for tidings of the world's affairs, and he is ready and willing at all times to accept the stranger and asks him welcome. He makes a good friend and sticks close through thick and thin. Custom has made him a subject of jest, derision and contempt, but he is not to blame for this; it is misfortune. He won't work; he does not know how, but he is willing to act the host and serve the stranger; he has turned a stench hole into a paradise; he has transplanted to the orient the customs and systems of the civilized world. For this he should be given all credit. The world owes him a debt.

Richard A.  
D. O. P.

—“Every Foreign Missionary is like an American flag in a foreign land.” Chief W. A. Taylor, of the Bureau of Plant Industry in Washington, represented this idea in speaking at the Aidine Club in New York, December 7, at the Agricultural Missions Dinner. Last May, Chief Taylor invited those interested in Agricultural Missions to Washington and presided for a day over a discussion of what the Agricultural Department in Washington can do to help missionaries, most of whom are working among farming people. He also asked the missionaries to help the department in its search of the lands of the earth for new plants and new remedies for plant diseases. On December 8, the annual meeting of the Association followed, addressed by Dean A. R. Mann, of Cornell University, on “The Training of the Agricultural Missionary;” Professor Daniel Kulp, Columbia University, on “Agriculture in China,” and Miss Anna M. Clark, Y. W. C. A., on “The Farm Woman in the Middle West.”



Advertiser - Grand  
Rochester, N.Y.  
March 28, 1900

## OUR CONSULS IN FAR EAST

Some Not Up to Standard,  
Reported Mr. Peirce.

### 3 SINGLED OUT

Goodnow, McWade, and  
Williams Criticised.

### SEVERAL CHARGES MADE

*Eighty-Two Laid Against Goodnow  
and Many Against McWade—Un-  
favorable Reports of Consul  
Greener, at Vladivostok, Current  
Throughout the East, Says Peirce*

Washington, March 28.—The President to-day transmitted to the House, in response to a resolution introduced by Representative Williams, the report of Assistant Secretary of State Peirce regarding the consular service in the Orient. The message is accompanied by a letter from Secretary Root, in which he says: "I wish to call especial attention to one feature of these reports. They disclose grave misconduct on the part of two consuls formerly occupying important posts in the East. These consuls are no longer in the service. I regret to say, however, that there are indications of other cases of misconduct or inefficiency." These cases, the Secretary says, shows the necessity of a regular inspection service.

"Consuls in the tropics and in the Orient," he said, "free from the restraints surrounding their life at home and subject to no inspection, are apt to become inefficient and in some cases to become corrupt."

The report of Mr. Peirce includes Naples, Alexandria, Port Said and Suez, Aden, Colombo, Singapore, Hongkong, Canton, Shanghai, Hankow, Hankau, Chefoo and Vladivostok. While he criticises the employment of English consuls at home places and the age of some American consuls, his severe criticism is reserved for ex-Consul-General Goodnow, at Shanghai, ex-Consul-General McWade, at Canton, and ex-Consul Williams, at Singapore.

The charges against McWade are drunkenness, employment of a felon, issuance of fraudulent Chinese certificates, extending protection to Chinamen who claimed to be American citizens, persecution of American citizens for purposes of revenge and corruption in office.

The charges against former Consul-General Goodnow are eighty-two in number, some serious. Some are said to be sufficient to support suits at law and to give evidence of corruption in office. The opinion of the letter element was unfavorable to him in Shanghai.

Charge No. 1 relates to a case of fees for probating a will. The second is as to the false registration of the steamship Kingstul and is made the subject of an extended report; another the improper issuance of passports; and a list of fees still unaccounted for is another given.

Regarding Mr. Greener at Vladivostok the report says:

"Everywhere throughout the East I received unfavorable reports of Mr. Greener. His habits are said to be extremely bad."

Other complaints of him are those regarding his accounts.

Several consuls are reported as excellent.

As to ex-Consul Williams the assistant Secretary says that in his two previous reports his record was not unblemished. He makes part of the record correspondence of Secretary Lingeru Rieuw, in 1901, in which Consul Williams is alleged to have made efforts to collect a debt for a Chinaman. His defense to the department was that he did not know the realm of his consulate.

As to the Goodnow charges, Mr. Peirce says:

"I found many ugly rumors reflecting gravely upon Consul-General Goodnow's moral standing in the community, but as these were matters of gossip and hearsay, unsupported by any tangible evidence, I have not felt that it was proper to include them in the charges, but I may say that it is unfortunate that an official occupying so conspicuous a position as does our Consul-General at Shanghai should be the subject of such scandalous report, while the employment of such men as White and Derby in the capacity they have filled is in itself discreditable. If there were nothing else to be said regarding them, they are men of coarse, brutal type, whose language in the office, as I learn from most reliable information, grossly indecent and profane. White has resigned but Derby remains as marshal."

Then follow the charges. The first, the will case, the report says, would indicate that the Consul-General or some one in his office is acting as an attorney before his own court and collecting the fees as official court fees. None of these fees, it is stated, have been accounted for to the department.

The case of the ship Kingstul at the Boxer troubles. The report states that at this time Mr. Goodnow placed Chinese vessels under the American flag. The vessels being ostensibly owned by one E. A. Knight. In reporting these transfers, Mr. Goodnow took occasion to say that in each case the money specified in the bill of sale was passed over in his presence. Mr. Peirce here remarks:

"The sale of five large steamers by a rich corporation to one of its employees, a man known to have only moderate means, could hardly fail to arouse suspicion and especially so at a time when the seller had so much to gain by placing the vessels under a foreign flag."

"There is no evidence that Mr. Goodnow made any investigations to satisfy himself of the facts, but that the transfer of these vessels was a fraudulent one is placed practically beyond dispute by the fact that on January 23, 1902, when the Boxer troubles were over, Captain Knight transferred the vessels back to the China Merchants Steam Navigation Company."

The Kingstul was wrecked.

"But much more grave is the evidence that Mr. Goodnow was using the great judicial powers with which the law as it stands has invested our consuls in China improperly to obtain large sums of money for himself, to which he had not the smallest shadow of right, and the evidence of this in certain cases is so strong and so convincing that conclusive evidence is rebuttal on Mr. Goodnow's part is necessary to acquit him of the charge of grave malfeasance in office."

Another charge is that Goodnow forced an attorney named Brownburke to give up a contract for a contingent fee by threats made by Derby, who is quoted as saying in this connection:

"Goodnow will imprison you and seize your hooks, papers, and private effects under a false execution. On the other hand, if you will fix it up with Goodnow and keep in with him you will get a nice thing out of it."

On another visit Derby said:

"Goodnow is here for the money; he has the power and he will use it. He is king here and you cannot go against him. I warn you Goodnow is consul-general, judge, and court, all in one."

Going into detail regarding the charges against McWade, Mr. Peirce takes up that of "gross drunkenness upon a public occasion" first. This occurred while at the opening of the Canton-Hankow Railway, which McWade attended in his official capacity. "McWade was disgracefully drunk and made a public exhibition of himself," says the report.

On another public occasion he became "boisterously drunk."

He was called on to make a speech but was unable to respond. In place of a speech he volunteered to sing "Auld Lang Syne," and when some one shouted, "Hurrah for Ireland," McWade swore and wanted to fight.

"The general opinion that I found expressed regarding McWade throughout China was that he is notoriously corrupt," says Mr. Peirce.

Secretary Root has determined to provide, as far as possible, for the American consuls legislated out of the service by the recently enacted consular reorganization bill. The how falls heaviest upon the consuls in Canada, where no less than twelve offices are abolished, namely, Amherstburg, Brockville, Chatham, Guelph, Goderich, London, Peterborough, St. Thomas, Stratford and Wallaceburg, in the province of Ontario, and Grenville and Stanbridge in Quebec.

Lack of business is the assigned reason for the abolition, and it was pointed out to the House that the British consular representation on the American side of the line was much smaller than the American force of consuls in Canada, the fact being that there was not a single British consulate in the states of Michigan, Wisconsin, Minnesota or Ohio.

Secretary Root has decided that he will try to find places for as many of these officers as possible.

MR. SPEER.

Albuquerque, N. M. July 31st, 1907.

Mr. Robert E. Speer,

Dear Brother,

The inclosed, a letter to me from Miss Violet Alden, the Principal of Menaul School, and a clipping which she inclosed to me with her explanations, I feel I should forward to you, as I am not directly informed as to the circumstances referred to, but am ~~tho~~tho<sup>ly</sup> convinced that the statement is not correct, and is injuring the cause of missions in that region.

Leaving the matter to your judgment, I am as ever

Yours Sincerely;

Henry C. Thomson.

Omsa, Wis., R. F. D. 22,

July 22, '07.

Dr. H. C. Thomson.

Albuquerque, N. Mex.

My dear Friend: - I have questioned the matter of sending the enclosed to you, as one well versed in affairs of Old Mex., or sending it directly to the Board. It is written by a man well known thro' the state, and ~~is attracting~~ attracting a good deal of attention regardless to any, its influence is against giving to missions, and especially thro' our Board. I was asked to look the

matter up, and refute the statement if it can be proved false. Please send it to the Board if you have no interest in it.

I trust Mrs. Thomson is improving. I have scarcely heard regarding her since I left. Indeed, I do not know whether or not you are in Albuquerque. My kindest regards to her.

Very sincerely  
D. M. Alden.

Tamasopo, "Tamasopo Journal."

walks laid out in every direction, a handstand in the center and in this case a statue of Hidalgo, the Washington of Mexico at one side. Grouped about this square is the church, the municipal palace, postoffice, Federal telegraph office, the jail and barracks for the municipal guard and other buildings for the judiciary.

The innate human curiosity of the natives causes them to stare quite politely by the way at the passing American as they do not often see many so far off the railroad.

Imagine my surprise to find a beautiful Presbyterian church perched on a prominent corner, a fine stone building with tower, gables, stained glass wire screened windows, that cost as a whole not less than \$10,000.00 gold I am sure. Presided over by a lone American Missionary at a salary of \$100.00 a month and a school teacher at \$50.00 a month. I cannot help but think

here are a good many thousands of dollars of some ones good money wasted, for the two thousand inhabitants of this little city are christians, already professing the Catholic religion and are in no special need of being converted to the doctrines of Calvin, and as there are no American or other foreign residents, the preacher presides over a congregation consisting of his own family and about 15 servants. I fear his neighbors quite properly resent his intrusion for I

noticed the church stood on the corner of Calle de Inferno and Calle de Rata, (corner Hell and Rat streets). Speaking about missionary work in this country if some one wanted to do some real good with their spare money, the best thing to do would be to establish Ry. Y. M. C. A. buildings in the division points on the railroads, for all the railroad men are Americans and many of these points are located in small places where there are no accommodations for the poor, weary, tired men to go to except the usual Mexican hut or the Cantina (saloon).

The railroads find it hard to keep good men in this way, but they cannot help it; trains have to be run and can only run so far without a lay over and at present the railroads are too busy developing the country to spend money for these club houses. I know that if a good Ry. Y. M. C. A. building was placed at Cardenas our next nearest division point that under the management of a sensible secretary it would do a world of good and be a real help to the railway men. But I am wandering from my subject. The streets of this little city are all paved with cobble stones and while quite narrow are kept scrupulously clean. As there are few wheeled vehicles in the place, transportation being nearly all by burro or mule pack, there are no ruts in the streets and often the grass starts up between the stones, but I noticed several peons industriously picking out the grass with small knives from between the stones in the street before their houses.

## COPY OF LETTER

Printed in

President Tanner's Home Paper,

566 "KAUKAUNA TIMES."

Tamasopo, San Luis Potosi, June 3rd.  
Dear Charley:

Perhaps a few words from Mexico will be welcome as I understand you are having cold weather up home and if I could send you a little of the heat from here it would be appreciated and perhaps lessen the coal bills. We have it nice and warm all the time, at 5 A. M. it is usually 70, at noon hovering about 90 and at 8 P. M. down to 70 again and cool nights, good to sleep after an all-day horseback ride over the fields.

You know the arrival of the "Times" is an event in our lives here at Tamasopo, bringing, as it does, a breath of home life. We eagerly scan the pages and read with sorrow the news of the death of a friend, or smile with pleasure at the marriage or birth of a child to an acquaintance, separated as we are at this moment from home by three thousand miles, each item of news is read with interest, as many of the readers of the "Times" are financially interested in the development of this sugar ranch no doubt but what some of the news will be appreciated. I took a trip to our county seat, "Cuidad del Maize" (city of the corn) last week to attend a convention of representatives of the Alcohol producers in our county. Our county seat is 27 miles on the railroad and as it is not visited by Americans to speak of it made the trip quite interesting in many ways.

In common with all Mexican cities the public buildings are grouped about a square, or plaza as it is called, this square is made into a park by planting flowers and having

Office:  
SCOTT WILLIAMS,  
CALLE 104,  
SAN LUIS POTOSI.

THE MEXICO MISSION  
OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
OFFICE OF SECRETARY.

RESIDENCE:  
3A. AV. OCAMPO NO. 7.

*File*  
Grand Rapide, Mich. Aug. 26, '07

RECEIVED

AUG 28 1907

MR. SPEER.

Mr. Robert E. Speer,  
156 Fifth Ave.  
New York City,

My dear Mr. Speer,

I have at hand yours of the 22 inst. with enclosures from Dr. Thomaon and clipping from the "Kaukauna Simea"

I will say in reply that the mission work in Ciudad del Maiz is under the direction of the Rev. J.S.A. Hunter, of the Associated Reformed Presbyterian Church and that Brother Hunter has been about 20 years at this station where he has built up a substantial work, and is honored and respected by the citizens and authorities of that district. I was present at the dedication of their church building in Dec. 1894, and know the structure to be an ample but modest building holding about 200 people and it has been filled to overflowing more than once. To be sure the city is a stronghold of Romanism and the work has not grown as Brother Hunter would like to see it, but it has had a wide influence on the whole region. The building did not cost over \$10,000 Mexican, but it must be borne in mind that it is of stone and the lumber for roofs and flooring had to be brought in 20 miles by team.

The day-school has been very successful and well managed with the care and the strong spiritual influences that always characterize the work of the A.R.P.'s. As the Tamosopo Plantation is owned <sup>in part</sup> by a group of Catholic priests from Milwaukee, it is just possible that the author of the letter did not investigate the facts with an entirely impartial interest. There is no way to check the publication of letters like the ones referred to, as Mexico is overrun with people looking for business openings and who do not stop to think when they fly to ink to express their views of the strange conditions in a new land.

If friends in Albuquerque are interested in getting further facts in regard to the work of Brother Hunter they may write to him at Ciudad del Maiz, S.L.P. Mexico, or to Dr. N.E. Prussly, of Tampico, Tamps. Mexico

Yours very cordially,

*Scott Williams*

Tampico de Tamaulipas,

September 25th 1907.

Mr. Robt. E. Speer,  
Sec. of the Board of Foreign Missions,  
of the Presbyterian Church,  
New York City, N. Y., U.S.A.

RECEIVED

SEP 20 1907

MR. SPEER

My dear Brother:-

I hasten to answer your kind letter, and am grateful for the interest you have taken in our work. The letter to which you refer is slanderous, and was written in all probability by one, who is a member of the Romish communion.

Mr. Hunter is in Tampico at this time conducting a meeting for us, and he has said that he will write a reply.

The facts are that the church to which the writer refers, including the session annex, benches, reflector, bell, stained glass, & cost not quite \$ 8,000.00. <sup>Mexican Silver</sup> His salary is \$ 1,000.00 a year, that of the teacher is \$ 500.00. <sup>^</sup> <sup>Sold</sup>

He has never had but two servants. His membership in C. de Maiz is about 35. He has five other places of preaching. The school has about sixty pupils, he has an interesting Sabbath School, and an active Christian Endeavor Society. Unfortunately the street along the side of the building is called "Calle del Infierno", but it was so called years before the introduction of Protestantism into Mexico. The church faces on what is known as Independence St.

In "The Tamasopo Sugar Co.", I am told that there are several of the Catholic faith, and one, may be more are priests, and this slander may come from the pen of a catholic.

The writer ought to have referred to the Cathedral there, the absence of the Bible there, the ignorance of the people, the idolatry taught and practiced by the Catholic Clergy, and all that has ever been heard of the plan of salvation has been through the " lone Missionary."

Man's heart is an ~~unknown~~ quantity, it is capable of any conception," it is desperately wicked! Christ was jeered, His work maligned, his apostles ridiculed, and persecuted, and we may not expect any better treatment.

With highest esteem,

Believe me,

Most sincerely,

*Wm. E. Reed*

WITNESS

November 21, 1923

### An Outsider's View

During the recent strike of press men in New York City there was printed a hybrid sheet called "Combined New York Newspapers." The *Christian Advocate* of New York quotes from that paper the pith of an article entitled, "The Missionary." The writer was evidently an outsider and this is what he says:

I make no bones of saying that the Christian missionary is about the most useful person in the world.

He is the one figure that gives me the most hope for the world's future.

The motive that actuates him is the only one I find in the multitude of human motives that gives promise of the eventual peaceable organization of the world.

Like everything else that is human, missionary enterprises have been complicated with a deal that is absurd, impractical, raw, faulty and wrong. But that is merely to say that they have been managed by men. . . .

But making due allowance for all human frailty, and stripping the motive of the missionary down to its radical impulse, one finds it to be about the most useful bit of seed corn in the soil of humanity.

For the missionary is actuated by the desire to help the human race. He alone is eager to serve men simply because they are men.

There are plenty of heroes who are ready to fight and die for Americans, or Frenchmen, or Irish, or Bulgarians, many noble Jews who wish to help Jews, Catholics who want to be of use to Catholics, Methodists full of charity to Methodists, Whites who are for the Whites, and Blacks who are for the Blacks, and all that sort of thing, but I know of but one group who are for human beings just because they are human beings.

These are the missionaries. The missionary idea has had about as hard sledding as falls to the lot of most great ideas. It was ridiculed most unmercifully at its birth. . . .

Every supercilious writer, from Dickens down to the man who wrote the latest, most cynical and septic play, "Rain," which for a long season just recently has enjoyed the approval of the critics and the hee-haws of the mob, has held up to ridicule the missionary idea.

All that these smart ones can see in it is an attempt of one set of fanatics to impose their opinions upon another set.

But the missionaries as a rule are working away at the same task in which Jesus seemed to be engaged.

For they are healing the sick, teaching the ignorant, training the little children, and steadily spreading through the dark places of the earth those fundamental principles of decency, humanity, kindness, honesty and courage upon which civilization rests.

Best of all, they are planting everywhere the only idea upon which any practical internationalism can ever be founded, the only thought upon which humanity as a whole can ever be organized.

The editor of the *Christian Advocate* takes occasion to urge the churches in America to offer their fullest support to the movement which makes possible the work of the missionary. Is it not also an occasion for those about whom such generous statements are made to examine themselves and endeavor to measure up to the high standards set for them by others, to say nothing of the matchless example and life of the One they seek to follow?

*Orant & Scidant*

*May 1925*

### "I Have Decided to Become a Christian Because"

[Advisor to the Governor of Kiangsu Province, technical delegate to the Washington Disarmament Conference, president of the Nanking YMCA, successful negotiator for release of Americans captured by bandits in 1923, Hon. S. T. Wen tells why he decided to follow Jesus.]

"From my youth I had been a believer in God. My view of God, however, was the traditional view of my forefathers, in whose mind God (Shang Ti) and Heaven (Tien) are synonymous terms. I conceived of God merely as power exercising itself in the punishment of evil. I had no idea of God as a being of Love.

"I have never thought of Confucianism as a religion. I have always considered it merely a system of instruction. Christianity as the true religion is fundamental. Confucianism as a system of teaching is merely a supplementary study on an equality with many other branches of study.

"My first impulse toward Christianity was received when I was a student in Tientsin. The students of the Medical College of the city were notorious for their immorality. Every effort was made to bring about their reform but without success. Finally President Lin of the Medical College induced some of the students to join a Bible class in the Tientsin Union Church. At first there was no perceptible change, but presently surprising results

came out. Most of the men in the Bible class were baptized. They became diligent in study, patient in healing, and energetic in preaching the Gospel in other schools. The evidence furnished in the lives of these students convinced me that God has real power to make young men repent and to purify their hearts.

"My next impulse toward Christianity grew out of my close relationship with E.E. Barnett at Hangchow, from whom I received new light and strength. It was only after Sherwood Eddy's visit, however, during which I was deeply moved by his addresses, that I found strength sufficient to enable me to take the final stand. I was much impressed by Eddy's presentation of Christianity as a means of national as well as of personal salvation.

"I have been much influenced by the YMCA. To me the Association is the embodiment of what is simple, happy and progressive in religion. The conception of Christianity it reveals prepared me to become a Christian and a church member.

"I have decided to become a Christian because I wish to be like Christian men whom I have observed—a man with a pure heart, strong blood, true patriotism, and perfect zeal.

"The foundations in China are shaking. Only Christianity can save us, party strife,

war propaganda, intellectual and moral confusion are making the work very difficult for our Chinese Christian leaders. Tell America to quickly send us men, very strong men, like the man who led me to Christ.

"Now is a time of moral decline and danger among the young men of China. Social evils and temptations abound. Many young men who fall are not themselves blameworthy. Rather should those be held responsible who might bring about reforms. Therefore, I decided to make whatever sacrifice necessary in order that I might lead tempted and half fallen young men into paths of righteousness and morality."

That way leads inevitably to war. In the Washington conference on disarmament, Mr. Hughes, with his usual high-minded statesmanship, started the world by his proposal to scrap the armies and navies of the world—America leading the way. But there was one sentence uttered which was vastly more significant for world peace. I think it was Lord Balfour who said, "What we need is moral disarmament." We may scrap all our ships and guns but if we keep our souls bristling with race prejudice, race arrogance, race hatred and race pride, these will build new navies and new armies in a day. Prof. Ellwood in his "Reconstruction of Religion" has said, "We would seem to be in need of good will more than intelligence. . . . When one contemplates the strife, the hatred of our present world, one might be pardoned if he claimed that the world needs good will more than science or art, yes, even more than food or shelter."

*A. S. Harvey*  
*Jan 1924*

### CONSIDER THE PEANUT—A MISSIONARY CONTRIBUTION TO THE IMPROVEMENT OF CHINA'S AGRICULTURE

The foreign peanut, by which name the large peanut now grown in China is commonly called, was introduced into China from the United States about 35 years ago by Archdeacon Thompson of the American Church Mission. Archdeacon Thompson brought four quarts of peanuts to Shanghai and there divided them equally with Dr. Charles R. Mills of the American Presbyterian Mission (North) who was on his way to Tengchowfu in Penglaihsien, Shantung. This district was already noted as a large peanut growing section.

Dr. Mills divided his two quarts of peanuts equally with two of his church members on the condition that they should increase them for three years and at the end of that time use them for general distribution. One of the farmers at the end of the first year ate all his crop. The second farmer, however, fulfilled his contract faithfully and distributed them at the end of the third year. Because of their size they were acceptably received and grown as widely as the three years increase permitted.

Hopes in the rapid spread of the large foreign peanut were somewhat shaken when, after trying to express the oil as was their custom by grinding up both the hull and the kernel previous to applying the pressure to extract the oil, it was found that the thick shell of the peanut absorbed practically all the oil. Then someone got the happy idea of shelling the peanuts before expressing the oil. This was done and the value of the foreign peanut was clearly demonstrated. This saved the day for the foreign peanut and ever since its production has been increasing yearly until at the present time it enters into China's foreign commerce to the extent of millions of dollars annually. The introduction of the peanut into Penglaihsien was considered such an important event that a large stone tablet memorializing the virtues of the foreign peanut was placed in the grounds of the Yamen of the Magistrate of the district.

It is difficult to estimate the benefits which the farmers have derived from this missionary introduction. It has become indigenous, to say the least, and its area and its production are still on the increase. Land too poor for other crops will usually produce a fair crop of the large peanuts.

## The Presbyterian Advance

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## IN DEFENSE OF OUR MISSIONARIES

My Dear Dr. Wislhart:

The attacks that have been directed in recent months against our Board of Foreign Missions and many of its commissioned workers throughout the world by ill-advised critics have astonished, bewildered and made indignant Presbyterians who, like myself, have had the opportunity of actually seeing missionary work in the field. I am sure that the sentiments, hostile to the board, of a few theological professors, the editor of a church paper, and zealous ministers and laymen who feel themselves under the obligation of defending the faith received from the fathers, do not represent the attitude toward our mission work of the vast majority of Presbyterians. And yet it is the unusual comment that attracts attention, however unwarranted it may be. Who knows the extent of the mischief done to the advancement of the kingdom in the foreign field by words thoughtlessly uttered in the heat of debate or under the spell of theological argument? It is for this reason that I am writing to you, as Moderator of the General Assembly, to urge that the widest publicity be given to the testimony of Presbyterians who know whereof they speak when they declare that the critics of our missionaries are either uninformed, or misinformed. Let the board appeal to a hundred Presbyterians, ministers and laymen, who in the course of their travels in recent years have visited our missions in the Far East and Near East, in India, in Africa, and in Latin America. I have no doubt of the verdict. Professor Charles R. Erdman of Princeton Theological Seminary, has shown on more than one occasion, from his personal investigations, how groundless are the sweeping accusations of disloyalty to the tenets of the church that have been made against Presbyterian missionaries in the Far East.

Allow me to be the first to speak. Others, I am sure, will follow. It has been my privilege during the past fifteen years to work and travel in the Mohammedan countries where the obstacles to evangelical work are peculiarly difficult to surmount, and where political conditions are peculiarly discouraging. I have seen missionaries with whom I was associated killed in massacres; I have seen the work of several generations swept away in uprisings; I have watched in several countries the labors of missionaries in the midst of a war discreditably to Christendom; I have visited missions far from the beaten track; and I have come into intimate personal contact with missionaries of our board, not only in their own fields, but traveling on steamers, and on furlough from all parts of the world in the United States. My field of study, international politics, has been conducive to this kind of association—far different from the casual meeting here and there

—with the men who have carried on and extended Presbyterian missionary work in both hemispheres. More than this, I am a graduate of the Princeton Theological Seminary and am by both training and conviction an upholder of the cardinal doctrines of our Christian faith. Experience in the foreign field has taught me the futility of any attempt to bring the world to Christ by other means than making ourselves heralds of his atoning death.

What is being written of the lack of faith in the doctrines of the church and of the lack of loyalty to the church on the part of Presbyterian missionaries is untrue. Even if we did not know from personal investigation that these allegations were untrue, it would be on the face of it absurd to assume that men and women would have gone to the foreign field with any other motive than to preach Christ, and that they could have remained there and have been sustained there in any other way than through the grace and strength that come alone from the possession and proclamation of the living faith.

Do the great mass of church people at home realize how easily quit they are of their part in fulfilling the injunction to preach Christ to all the world, simply by making their contribution to the board and by doing some little things for an individual missionary institution or missionary family? I fear that this is the case. We do not stop to think—therefore we do not realize—the constant and lifelong sacrifice of the men and women in the foreign field. The theological professor, the pastor in the home church, the layman in the pew, live their lives in Christian communities and do their work shoulder to shoulder. The missionaries are in heathen and alien communities—alone! We all know how fighters are borne along in the assault by the courage of one another. How different it is when there is no serried rank, no comrade on the right hand and the left!

Nothing is more natural than that missionaries should become broad-minded men and women, and that they should be constantly seeking points of contact with the people among whom they are heralds of the good tidings. Their work would prove sterile were they to remain from youth to old age impervious to the fact that they are facing conditions which cannot be met and triumphed over by preconceived and rigid methods in the presentation of the truth. They remember Paul's injunction that they must be all things to all men in order to win some. Is it just, therefore, to infer that they have lost the true faith and are disloyal to their church when, through the grace and wisdom that have come from God they learn that preaching the gospel to those who know not Christ does not consist in giving a course in systematic theology? At first it must be a very simple message that the missionary carries to a world without Christ. But because so many of our splendid soldiers of the Cross are constantly stressing the Christian life it does not follow that they are not as fully convinced as we are of the vital necessity of a doctrinal foundation for the faith that is in us.

The Presbyterian Board of Foreign Missions has no reason for questioning the abiding faith in Christ of its mis-

sionaries; their sincerity and ability in preaching the gospel; and their proper and effective use of funds from endowments and the contributions of the churches. The suggestion that members of the church should investigate the orthodoxy of individual missionaries and make their contributions personally to those particular missionaries of whom the individual contributors approve, should be denounced and vigorously combated by all who have at heart the advancement of the Kingdom of God. This suggestion is contrary to the traditions of the church, and if it were followed, would prove disruptive and disastrous.

The World War was a tremendous blow to the moral influence of Christian nations in Africa and Asia. There has never been a time since the missionary effort of Christian churches was organized when united effort was more needed than now. I do not state it too strongly when I say that it is blind and criminal folly for any group of men within the church to launch and sponsor a movement tending to throw into confusion and stop the progress of the church militant. We have a loyal army, battling against great odds, at the front. Is it possible for us to view without concern a defeatist propaganda in the rear?

Faithfully yours,

Herbert Adams Gibbons.

Princeton, N. J., January, 1924.



## Queries for Critics

[Portions of address delivered by Frederick W. Stevens, American representative of the Banking Consortium, before the faculty and students of the Peking Union Medical College, February 25, 1923.]

NOW and then I hear reputable foreigners in China—I am not now speaking of the excessively intellectual class—express the opinion that the Christian missions are not helping China. The Christian missionaries have long known about this, I am told, but have allowed the statements to go largely unnoticed. Perhaps it is time that something be said by laymen on the subject. These remarks are made by people not particularly interested in nor familiar with mission work. They have not investigated and they draw conclusions from misinformation. None of them are in this audience, I feel sure. When I hear a man express such an opinion I want to be a lawyer again and have the privilege of asking him questions. I shall mention some of them. I do not ask these questions of anyone here; they would be more properly addressed to the foreigner, perfectly honorable and well meaning, who has jumped at the conclusion that the principal thing that is done by the Christian missionaries in China is to teach the Bible to Chinese who are looking for free rice; to the poor soul who, ignorant of the satisfaction that a life of unselfish service gives, has thought that the typical missionary comes out here principally for the purpose of getting an easy living. I want to ask him:

What do you really know about the work of the Christian missions in China?

How many of their twenty-four Y. M. C. A. city centers or their twelve Y. W. C. A. centers and eighty-nine student associations; how many of their many schools, academies, colleges and universities, workshops and hospitals, churches and Sunday-schools and other places of activity have you investigated or even visited?

With how many Christian missionaries themselves have you talked seriously about their work? Or with how many Chinese who know about such activities?

Have you read any issue of the China Mission Year Book that tells about them?

Do you know what is being done in the cities of China through homes for boys and homes for girls and otherwise by the Salvation Army, a great and worthy Christian missionary organization?

Do you know even a little about the many fine activities long continued among the very poor of China by the Russian Catholic Church?

Do you know of anything in human form more repulsive than Chinese beggar women, and do you know that it is educated, genteel Christian missionary women who are little by little getting them and their children off the streets, cleaning them and getting them into self-supporting condition?

Do you know what the Christian missionaries are doing among the Chinese peasants to bring a little joy into their gray lives?

Do you know that about eighty per cent. of the Chinese people are farmers, with about sixty million farm holdings, that they are backward in methods; that their position in relation to adequate food supply and articles to be sold in for-

markets is threatened; that about eighty-five per cent. of China's exports are products of the soil, and that Christian mission institutions are doing nearly all that is being done at all for their economic as well as their spiritual and social welfare? Do you know a single thing about the importance of agriculture in the yearly program of the missionary organizations, about soil fertility, plant diseases, seed selection, animal husbandry, as they relate to Christian-missionary efforts in China? Do you know of the missionary work in sanitation and health promotion, or in helping to rid China of the awful narcotic curse?

Do you know that there are about 236,000 Chinese children in missionary day schools, not counting the 190,000 in the Roman Catholic schools, and that most of them would have no schooling but for the missionary schools?

Do you know that the Chinese modern system of Education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries? Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort, and that now there are over three hundred mission hospitals in China, nearly one hundred of which are conducted on approximately modern standards with up-to-date equipment and nursing, and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?

Do you know that the building up of the nursing profession in China is at the present time almost entirely in the hands of missionaries and of Christianized Chinese?

Do you know that although leprosy has existed in China from time immemorial, and there are now four hundred thousand in China, the first lepers' hospital or asylum was established by a missionary society?

Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries?

Do you know the missionary type? Do you know with what respect and confidence the people within the range of the missions have come to regard the missionaries, and that they are advisers and friends to the whole community in all kinds of trouble?

Have you ever looked into the faces of an audience of Christianized Chinese when being addressed by that superb American, John R. Mott?

Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China?

Have you considered how important a factor moral regeneration is in China's political and industrial development?

Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, and that is not traceable in its origin to the Christian mission?

I began asking questions about China on all manner of subjects when I first came here. I have been inquiring among all kinds of people, from many parts of China, for

such an activity of importance of non-Christian origin without finding one; and the failure to find one has made a deep impression upon me. If anyone in this audience should write me about one I would consider it a favor.

These careless talkers with only a "little learning" about Christian mission work in China go back home and, wishing to seem wise on all things pertaining to China, doubtless express there the same opinion about the ineffectiveness of the Christian missions. I believe it is a common mistake in foreign lands to regard all former residents of China as oracles upon all matters pertaining to China and the Chinese, while in fact, as an example of ignorance, there are hundreds of foreigners in China who are ignorant of the real facts about Christian missions in China as if they had never come to China.

And what has been the result upon this, the Christian religion, of all these centuries of tests? It has grown in power, century after century. It is stronger to-day as a motive force than in any previous century. On its merits, shown by the action of its followers, it is spreading over the earth the doctrine of the brotherhood of man. It thrives on opposition. Since 1900, when it was said that the end of Christian missions and Christianity in China had come, Christianity has spread enormously here. Who would have thought in 1900 that in less than twenty-five years there would be in China several large Christian universities, eagerly attended by thousands of Chinese students, and three

hundred Christian hospitals, or that there would be such a large number of other Christian institutions and agencies?

The Christian religion works through many channels. It has many by-products. It accounts, for example, for the millions of dollars sent from America for China famine relief. Most of that huge sum was raised by the efforts of Christian workers in America. The growth, power, influence and by-products of this religion are not to be measured, however, merely by charitable contributions, nor by counting churches or church members, preachers or missionaries, Y. M. C. A.'s or Y. W. C. A.'s, workshops or hospitals, orphanages or old people's homes, homes for homeless boys or homes for homeless girls, Christian colleges or other Christian institutions; yet all these are among its instruments for doing good. Such growth, power and influence can only be truly measured by the increase of the spirit of unselfishness, which is its chief product; and no narrow-minded man, no one who is intellectual and nothing else, can do the measuring and obtain a true result.

My remarks have related principally to the Christian religion. I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration in China before there will come great political and industrial improvement.

**Mr. Lanning's judgment is more reliable: "The missionary body (in China) as a whole stands out in bold relief as the noblest, bravest, most altruistic, and best of all bodies of men that exist or ever did exist..... The Christian religion has been brought to China by a body of men and women never before surpassed for nobility of character or greatness of aim..... It is quite as much due to them as to any other single cause that China today is thoroughly awake. To them is due that new desire which is already reenergizing the old forces. To them and to their native successors ..... will be given more and more of the power that will shape the future of China."**

on the part of each that the man of the other color is neither an overlord nor a serf, but merely a man. It only aggravates a complicated situation for the black man to be eternally clamoring "reason for this" and "it is equally stupid clamoring for reason" to be eternally explained. Each side like Sioux Indian ghost dances, puts themselves into a tory over their "rights" and then adorns to the nearest bar to wash down their indignation with the stuff that adds fuel to their wrath.

Out of this witch's cauldron, the chief brew is hate. Hate is everywhere. The native hates because of wrongs, real and imaginary. The white hates because he fears the impending domination of the black man and each side seems to try to devise means to increase the capacity for hate. The white man to conserve the "white man's civilization," has thrown around the black all sorts of exasperating restrictions. The black man can live nowhere except in certain localities. He cannot, in most districts, go from place to place without a pass. In some places, he cannot even walk on the sidewalks. He must submit to any and all sorts of insults without a word of insult.

At Johannesburg, I talked with the native superintendent of one of the largest mines, a man who has 9,000 natives under his charge. He told me that in nearly every case of dispute between a black and a white worker, the white was in the wrong. Yet the black man must "not talk back." The black man is taxed for schools from which his children are barred. He is taxed to pay for public improvements which he cannot enjoy. One white farmer told me that he had great difficulty in getting his Kaffirs to work from four o'clock in the morning until dark. He could not understand why the black man did not get to work at all this naturally spells hate. I could easily understand why the Kaffir hates the European, but it was not so easy to understand why the white

man should hate the Kaffir. So I asked a Wesleyan evangelist who is recognized the best Kaffir thurst in South Africa, who I fear himself enjoys a bit of this hatred. "It is merely a hatred born of fear," was his scornful explanation.

Out of this murky atmosphere of hate, there were gleams of light and sweetness, here and there. Mr. Loriam tells of a wise Kaffir chief who affectionately divided Europeans into two classes, "white men and missionaries." Whenever I saw contact of the native

visionary, a dynamite force. I stood with uncovered head by his grave on the hills of Malopos, near the spot where he walked unarmed into the camp of hostile Basutos, trusting only to the justice of his cause for his life. It was well that Rhodesia carries his name into the geography of the world.

And then there is the immortal David Livingstone. Whatever his sturdy Christian test took, there seems to be a remembrance of his wonderful life. I am writing this at Zanzibar and, within pistol shot of where I sit, there is the Church of England cathedral, erected on the veritable spot of the old slave market.

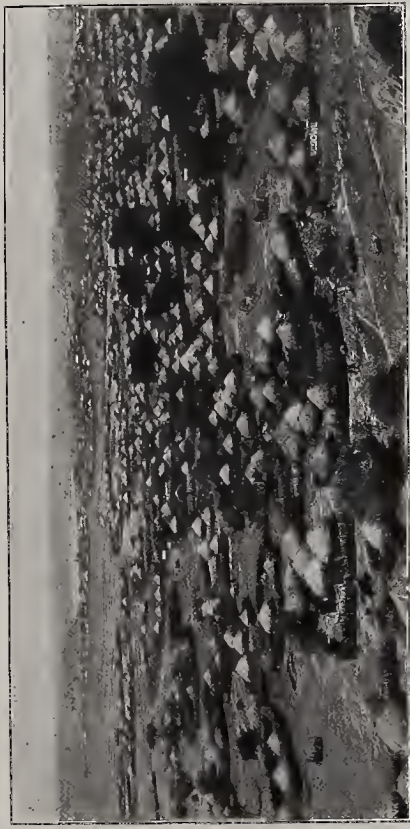
Where the other stands was formerly the old whipping post. Over the pulpit hangs the crucifix made from the old tree at Lake Bangweolo, under which the heart of Livingstone lies buried. As long as Africa herself remains, so long will the memory of this wonderful man be revered.

The third supreme man of Africa is Khama, the venerable king of Bechuanaland. I have known him in the Southland where he bridged in his own life the "tremendous chasm between fetishism and Christianity." It was the tremendous fight that Khama made in his own country and against apparently unsurmountable odds, that prohibition for

South Africa has become a probability in the not far distant future. Khama Bokano, son of the first of the twelve wives of King Sekhomo Kgari, came into his kingship in 1875. His father was a sorcerer, a rainmaker, an adept in witchcraft, who had nearly passed his golden age when he took the throne. On one occasion he allowed himself to be strangled down his throat. He arranged for a second wife for Khama, his son, but the son refused. Out of such a mess came Khama, the Christian King.

Shortly after coming into his kingship, Khama forbade the selling of liquor to his people and when the traders in his country disregarded his dry law, he evicted them all from his domain. He not only

Continued on page 67



Serowe, the capital of Bechuanaland, where King Khama ruled for many years

Christian

How Missions are being supported  
7 months' support

# How Missions Trade

IN THESE windy days of official ballyhoo you hear a lot about how much

Uncle Sam helps the Yankee merchant in foreign trade. He does, and he freely admits it. Every day, from the far-flung paths of commerce, his trained writers glean all that's odd, interesting or exciting, and feed it to you and me in the morning paper.

"Dried lizard livers as food for goldfish," the Department of Commerce may say, "is the theme of a special cable report from our trade commissioner out in Swat. Copy on request."

Then, as commerce stops for breath or to shake the water from its trusty trombone, the dignified Department of State takes up the challenge. The voice of its press agent may be somewhat softer, his diction more elegant and his claims a bit more modest. But his appeal to the business world, the hint to Congress to come across at appropriation time are none the less earnest.

"Through the commendable and painstaking efforts of our alert consul at Porto de Dead Rato," we may read, "over 100,000 American baby buggies were sold up Monkey River Valley during the fiscal year ended June thirtieth. Formerly the British monopolized this trade. But their buggies were too wide; the wheels caught in the weeds beside the jungle paths and shook snakes down on baby. Happily, however, our American manufacturers—eager always to meet the wishes of foreign customers—built a special buggy, a stout, stylish vehicle of narrow tread that fits easily into the grassy paths of Bananaland. 'And now,' adds the consul, 'even the childless use our baby buggies—to haul yams and turtle eggs.'"

## The Prince of Adventurers

SO IT goes, early and late, this tromboning for Army and Navy, for consuls, ministers and commercial attachés. Departments trombone for more appropriations, the rank and file for more pay, for transfers, promotions and publicity.

But there's another Yankee working overseas, teaching our methods, introducing our wares, and often telling Uncle Sam where needed raw materials can be found, whose ballyhoo is not so snappy, so nicely rehearsed. You hear of him, all right, but not always through psalms of praise. He outnumbers our consuls maybe one hundred to one, and he has a wary habit of poking about in odd nooks and crannies of the world where potential markets are waiting to be tapped. Into such virgin fields he precedes the consul and trader, who venture in



PHOTO FROM THE CHRISTIAN WEEKLY  
A Mission

when he has set the savage stage so Christianity, politics and commerce will safely mix. For he's the prince of adventurers, this unofficial, unpaid and unsung trade scout of Uncle Sam—and his name is American missionary. The very flag itself has often followed him, just as trade is said to follow the flag.

His whole soul is in his gospel work, of course; in trade, as such, he may often take only a casual interest—as a phase of civilization incidental to the spread of Christianity.

Yet to this adventurous patriotic missionary our commerce owes an old and increasing debt; owes it, but doesn't worry about it. On the contrary, since the days of Clive and Warren Hastings, white planters and

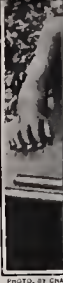
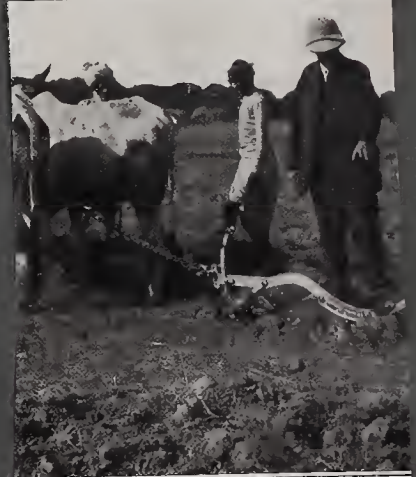


PHOTO BY CH...



Explaining Modern Farming Methods to a Group of Hind...

traders in India, Africa and China have often been up in arms against the missionary. To this day, from Tokio to Tanganyika, there are still many whose favorite verbal relaxation in leisure hours is the systematic panning and punning of the missionaries.

Even here at home, when the hat is passed for the heathen, many a business man is apt to feel a bit dubious—to squirm about and squint to see how much, if any, Bill Jones in the neighboring pew is dropping in. For his local church he will give cheerfully enough, even if panting vestrymen do sometimes have to chase him about the golf links on Sunday morning or tree him at the Elks Club to shake him down for his regular dues. But when you mention a special fund for the poor benighted heathen the long distance to these pagan lands seems to lend a



# Simpich



us in India

vagueness to the proposition.

"Who gets that money? How much of it gets to the heathen?" he argues. "And these missionaries away over there in the bush—I hear they're an odd bunch of birds."

Our pet notions die hard. The up-to-date, liberal-minded American clings no tighter to early impressions, traditions, the prejudices of his youth than he clings to his own good right eye. All French, for example, are frivolous, fond of light wines and dancing. All Mexicans play the guitar and say *caramba*. Chinese eat rats and Fijis eat missionaries. Everybody knows that! And all missionaries go garbed in black. They wear top hats, green goggles and carry big umbrellas; pale, pious and pulmonary, they wander around the equator, singing psalms through their noses to save the hellward heathen.

## Old Stuff

NOT so long ago even decent papers printed that tottering joke about wool sweaters for the shivering South Sea Islanders. And there are people living yet—and not even bedrid-

den—who remember that comic drawing which showed a cannibal chief dancing on a sandy beach, wearing the late gospel man's hattered tile, while from the simmering tribal pot a pair of hare feet stuck up.

It was night on the Pacific. The smoking room was crowded. Homeward hound we were, from the China coast.

"Tomorrow's Sunday," muttered a poker-playing hardware salesman, back from hustling the East. "And nothing like a bunch of missionaries to put the jinx on Sunday poker. With all these joss-house hoys on board, the skipper wouldn't dare let us play. They'd kick, and he has to humor them."

"Don't cry so," joked the purser. "Luck's with us this time. It happens we cross the meridian tomorrow; then Sunday morning oozes into Monday afternoon. Gimme three cards!"

"Well, anyway," argued the hardware man, "I got no sympathy for these proselyters—living on the fat of the land, trying to choke these Chinks on a religion they don't want. . . . I raise you fivs."

He's a familiar type, this hardware man. His argument is old stuff to all of you who've sailed the China Seas, or gossiped in the clubs of Yokohama, Hong-Kong, Bombay—and sometimes Minneapolis and St. Paul. He knows hardware, and he knows the big Chinese firms of the coastal cities, whose fat orders he goes hawtling for; also, he may know the race tracks, singsong joints and bright lights of Shanghai and Singapore. But what he's apt to overlook is this: Away back in the hinterland, where the white man who speaks no Chinese is seldom seen, there are millions of native customers who buy American goods from these big coast-town importers. If they ever heard of America at all they may believe it merely a part of Shanghai or a vassal island of outer barbarians somewhere off the China coast. Yet in literally thousands of cases dwellers in

these remote inland regions of China, India and Africa first got interested in American goods because they saw the American missionaries using them.

To be fair to the hardware man, you must admit that he is honest in his belief that a missionary is apt to stir up the natives and

make it hard for American traders to sell goods. If you told him that, as a matter of fact, these same missionaries, directly or indirectly, have actually put more American hardware through the interior of China than all Yankee traveling salesmen lumped together, it wouldn't upset him at all. That is, it wouldn't seem to, for the modern round-the-world Yankee salesman has a well-oiled mind, agile in argument, trained to meet emergency. He would simply be gentle and patient with you; he'd slip out to cable your family, and then sit up with you nights, telling you funny stories and keeping you amused till your folks back home wired him what to do.

But away with piffle! Let's examine the hair on the coconut. How do missions help trade? Or do they?

Touching this very point, the influence of missions on commerce, let me quote the words of Mr. Chester Holcombe, who served for thirty years in our diplomatic service in China:

"Each missionary home, whether established in great Chinese cities or rural hamlets, serves as an object lesson, an exposition of the practical comfort, convenience and value of the thousand and one articles which complete the equipment of an American home. Idle curiosity upon the part of the natives grows into personal interest, which in turn develops the desire to possess. . . . An overwhelming array of facts and figures could be set forth to prove the inestimable though unrecognized value of the missionary as an agent for the development of American commerce in every part of the globe.

"The manufacturing and commercial interests in the United States, even though indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to hear the cost of American missionary work in China for the sake of the large increase in trade which results from such effort."

Sir William Hunter, India's famous historian, wrote:

"As a business man, I am prepared to say that the work of the missionary in India exceeds in importance all that has been done by the British Government since its commencement. . . . And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

Wherever the Bible goes there also the missionary carries with him the illustrated catalogues of American mail-order and manufacturing firms.

## Foreign Mail Orders

"WE ALWAYS buy directly from the States," said a missionary's wife in North China when I remarked on the quite American furnishings in her home. "Our furniture, stoves, piano—all came from home. We even buy most of our groceries by mail; and all our mule harness, saddles, even the wheels for our ricksha, were bought in America. Thousands of other missionaries and their converts are doing the same. Our trade must be a big item back home."



Korea

It is. The president of the largest mail-order house in the world told me something about it.

"We have been outfitting missionaries as they started abroad, and supplying them at their foreign stations with most of the things they need for nearly half a century," said he when I asked him how Yankee missions help our foreign trade.

"We send pianos to Africa, church bells to India, bicycles to China. First the missionary is our customer, and then his convert, his school pupils, and then other natives who see the things from America, and want some like them.

"Just recently we sold a complete heating and light plant, a water-supply outfit and a sewage-disposal system to a mission hospital in Korea. Another mission in the Belgian Congo lately sent us one order which included over 1200 items—stuff for equipping the whole station. To reach its destination, this shipment had to be carried for hundreds of miles through the African jungle on the backs of native packers. It was necessary then to limit the weight of each package to 125 pounds. With such a load, the missionaries say, the Congo packers can walk four or five hours at a stretch."

I was shown some sample orders, selected at random from incoming mail. The natives of Asia, Africa and the Indies call for just about the same goods as the man in Kansas or California. A Hindu orders sixteen tons of bond paper and ten tons of cover paper, his name to be printed in fancy letters on every package. From the jungles of Honduras comes a call for ladies' waists, Cluny lace, monogrammed bath towels and stockings. A Chinaman in Pormosa wants a typewriter, a ready-made suit and a steel safe, while stone crushers and hydraulic pumps go to the West Indies.

Cdd and unusual orders also come in. One Chinese hair-net factory bought forty barrels of peroxide. An African jungle chief wrote for a clock that would run 400 days. From Japan came an order for a ready-cut five-room house, and a man in India requested an apparatus for electrocuting elephants. Indirectly, all these orders were traceable to the missions that made the Yankee mail-order catalogue a popular book in these far-away places. One old missionary from India, home on leave, came in personally and bought several high-power rifles, with ammunition.

"Just before I left Bengal," he explained, "a tiger jumped over my compound wall and killed my best mule; now I've got to move up into Southern Tibet, and I hear the tigers are even worse up there."

From the missionary, incidentally, the American exporter often gets valuable hints on how to pack for export. In their long experience as consignees they have learned how goods should best be packed, and have told the shippers what lumber, iron bands, burlap, tin or oilcloths should be used. Here, for example, is the itinerary for one \$1400 order of shoes, hardware and foodstuffs destined for a town far down in Africa: From Chicago to New York

by rail, then by steamer to Alexandria on the coast of Egypt; thence by Egyptian railway to Khartoum, where Chinese Gordon fell and Kitchener gained his famous victory; then for 1200 miles by camel caravan over the desert to a point on the Upper Nile, where the goods were again put on a boat for a river trip; lastly, 400 miles on the backs of natives to the mission station. And the merchandise got there in good condition. One packer, at least, had mastered his art.

"Missionaries are an important factor in the development of our foreign business," the export manager of a well-known typewriter manufacturing company told me. "This is particularly true of the export of typewriters. An outstanding example is

our typewriter trade with Siam. American-made typewriters are used in all Siamese government offices and throughout commercial centers; but this result was obtained only because a noted American missionary, with an intimate knowledge of the Siamese language, applied himself to the development of a special machine for writing Siamese. His invention is of lasting benefit to the Siamese race.

"By reason of their position as teachers missionaries are under constant observation, and unconsciously they distribute knowledge concerning modern ways of satisfying old wants. I am told that many a boy in India has been fired with the ambition to become a typist through observing an American missionary use his machine. China, where the written character is so revered that no old newspaper is ever used for wrapping purposes, contains more missionaries—and more American portable typewriters—than any other Oriental field."

#### Forty-five Weeks From Broadway

UNCLE SAM once sent me to be his consul at Bagdad. A long walk from Broadway; and when you get there, just a foul, turbulent Arab town of muscle dancers, camel thieves and cholera. But from thereabouts we buy many rugs, much gum arabic, wool, and tons of licorice root to put pep in our chewing tobacco. As the official guardian, then, of this commerce, I must perforce have speech with those turbaned traders who called at the Sign of the Eagle and Arrows. French I knew, and some German; but of Arabic and Turkish, current languages of the bazaar, not enough to curse my table boy when he walked gravely in with my toast wrapped cozily in his flowing zibbon—that baggy he Mother Hubbard of Moslem lands—all because he'd heard somewhere that Americans want their bread hot.

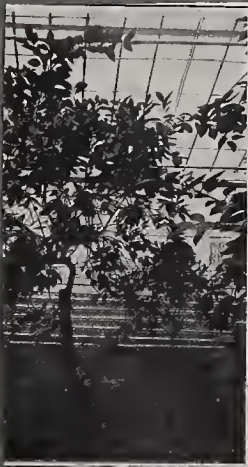
"From this inarticulate predicament only the missionaries can save you," suggested my British colleague. "Ask the mission school at Bombay to send you a good clerk."

I did. He came—a Chaldee, fluent in more tongues than hotheaded Babel. His English had lumps in it sometimes, but it was always effective. And into him the missionaries had certainly pounded the principle of honesty in business.

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PHOTO, PERIODIC, EASTMAN  
From This Novel  
\$5,000,000



OF AMERICAN GROWING  
Orange Tree, Imported From Brazil,  
Trees Have Been Propagated



at an Adding Machine



PHOTO BY CHARLES MARTIN

A Priest Dictating to a Filipino Boy Who is Learning to Operate a Typewriter

He thrashed a wool shipper one day right in the consulate.

"Please, sir," he pleaded when I interfered, "this low miscreant sought to cheat the Government of America. Into bales of wool, designed for Boston, looking clean from without, he hath surreptitiously concealed pounds of refuse and other extraneous matter."

On the wall over my desk hung an engraving of Roosevelt. To this portrait he showed the greatest deference, and always spoke of T. R. as the King of America.

The increased earning power—and therefore the huying power—of the thousands of natives who have been graduated from these mission schools now amounts to many millions a year. These students, imitating their white teachers, soon want to wear European-style clothing, hats and shoes, and to carry watches and fountain pens. Many who can afford it buy typewriters, bicycles, cameras and sporting goods. One mission school at Penang estimates that the earning power of its graduates is increased, on the average, from twenty-five to seventy-five dollars a month.

As in the case of the Syrian Protestant College at Beirut, business-training courses have been added to the curriculum of many mission schools in India, China and Latin America. Many a worried branch manager looking after the upcountry interests of an American firm of world-wide activities has solved his problem of where to get trained office help by calling on these mission schools. Should you plan, for example, to open an oil agency, a branch bank or trading post at Borna, Bagdad or Teheran, you couldn't afford to export costly American stenographers, hookkeepers and office boys, even if you could find hardy lads willing to abandon the jazz and movies of American life and stick to this exile in lonely foreign parts. As for translators and interpreters, the educated Arab, Indian or Chinese native who knows English is your only hope—and usually he's a product of some mission school. You may, if you're unusually gifted, retain enough of your own high-school French to translate "*Ma pauvre tante est tombée dans le jardin et s'est cassée le cou.*" But in many a dusty Eastern bazaar where you want to sell cotton goods, hardware or farm implements, French or German is about as useful as ancient Greek

in Oklahoma. Time and again missionaries themselves have acted as translators for traders, or have put them in touch with native students who could do this important work.

Sometimes the hopeful natives expect miracles. The American school at Sholapur, in India, got a letter from a native whose son had been sent to study.

### Immigrant Plants

"If you will kindly try to read his physiognomy," the dozing father wrote, "his physiognomy and graphology, you must discover as the most promising boy to turn him out to be President of America as James Garfield, Lincoln and others."

Even in mission life many a comedy is staged. In early Honolulu days a chief, quite naked, called on a missionary. Being reproved for this, he went back to his hut, and returned wearing a pair of women's stockings and a tile hat!

From the 9,000,000 navel-orange trees in America our fruit growers get a yearly yield worth from \$25,000,000 to \$35,000,000. Of all foreign fruit trees ever brought to America this is by far the most valuable; and we owe it all to a Yankee named Schneider, a missionary down in Bahia, Brazil, who first found these trees growing there and took enough active interest in business outside his church work to pack a dozen young trees and send them to the Bureau of Foreign Seeds and Plants at Washington. Of course, some other enterprising American—sooner or later—might have done the same thing. Just as some other American might have discovered and sent over from Korea a wonderful salt-marsh clover which, experts in the Department of Agriculture say, is likely to become of great forage value to the stock raisers of our South. Only he didn't!

"We correspond with missionaries and consuls all over the world," they told me at the Department of Agriculture, "and the public is under lasting obligations to these people—spending their lives in foreign

exile—for the help they give in obtaining what we call immigrant plants; that is, new fruits, grains, forages and textile plants that can be grown profitably in America."

Nasty as quinine is, there's nothing to do but grin and swallow it when malaria hits you. Observing some Indians chewing the leaves of an odd plant in Peru, a missionary asked them why they did it. To cure fever, they answered. It was the cinchona plant. The mission man sent some of the leaves back to Europe, and thus our civilization learned to use quinine.

At Chi-fu, in China, I ate pears from trees shipped all the way out there from New England; and it was Bishop Harris who set out the first apple trees in Northern Japan, and thus the orchards there were started.

Probably our farm-machinery firms owe more foreign sales to direct missionary effort than does any other class of Yankee manufacture. *Crucet Aratro*, or *Wit's Cross and Plow*, was the watchword of the Middle Age German monks. So with our Yankee missions, the plow, the chisel and the saw are important factors in the greater gospel work.

One of the most romantic Anglo-Saxon figures in India today is the famous Yankee missionary-farmer, Sam Higginbottom. Acting wholly on this man's advice, a noted Indian rajah in one year placed orders in America for a cool \$1,000,000 worth of tractors and farm machinery.

### Higginbottom's Model Farm

Going to Allahabad as a common or garden missionary, Higginbottom saw that India's greatest need is better farming methods.

"If the Government and missions are justified in any kind of education," he

asked, "are they not justified in that kind of education which most directly concerns the most Indians? Should we not teach these people to get more out of their soil?"

Convinced of this, he hastened back to America, finished a two-year course in agriculture and animal husbandry at the Ohio State University, and went back to India. But he took with him many thousands of dollars he'd raised in vacation times to help start a model farm he had in mind. To equip this mission farm many American concerns have donated such implements as tractors, threshing machines, reapers, and a deep-well pumping outfit, with a capacity of 1,600,000 gallons of water a day, for irrigation. There are modern barns, too, hungalows, engine rooms, and even an up-to-date laboratory for agricultural research.

Soon the natives took notice, and boys from every caste flocked to learn American farm methods.

"To see a poor Christian convert from the street-sweeper caste plowing in a field alongside a wealthy Brahman of the highest rank is a sight that makes old-time India rub its eyes in amazement," declared one visitor. "A Hindu of the most sacred caste, himself a landowner, holding 10,000 acres, became a student and perspired with the heat of them on the mission farm."

In fact this model Yankee farm and the missionary who built it up aroused so much interest that the Maharaja of Gwalior came to Higginbottom and induced him to take charge of the agriculture throughout the whole state of Gwalior, allowing him a princely budget for this work. Result, more American farms in India. Then came the maharajas of other Indian states—Bikaner and Jochpur—also looking for Yankee expert farm missionaries. Higginbottom helped as best he could, and not long ago became farm adviser to a group of states—Kotah, Rutlam, Jalawar, Dhar, Jaora and Benares—a realm more than twice as big as Great Britain. When the Imperial Conference on Agricultural Education was held at Simla he was made a member. Time and again high British officials have asked his advice. Probably no other American ever wielded so much influence in India. It has been estimated that 100,000,000 farmers are being benefited by his work.

Behind famine is flood, and behind flood is the scarcity of trees, reasoned Prof. Joseph Bailey of the Nanking Christian College. So he started a school of forestry. Now, on hundreds of once treeless hills in China, extensive areas of young forests have been started. So successful were the

American missionaries in arousing public interest in afforestation that even the harried and bewildered Peking government took official notice. It had already made some progress, with a government school, assisted by the American chief of our Bureau of Forestry at Manila. Coöperating with the mission school, and to stimulate wider interest, it established a national arbor day. By odd coincidence—or maybe design—this Chinese national arbor day falls on an old imperial holiday called Cheng Ming. On that day, till lately, it was the Chinaman's duty to go out, chop down and burn all shrubs, bushes or young trees found growing around the graves of his ancestors. Now many provincial officials have caught the tree-planting idea; and at Nanking College a tree-seed exchange has been set up, and everywhere thousands of school children are being taught the value of forests.

To our own Florida and California fruit growers there may be something of value, too, in the study of citrus-fruit diseases as carried on by missionaries at the Christian college in Canton. Here also American experts—sent to China as farm missionaries from the agricultural schools of Kansas and Pennsylvania—are busy teaching our modern methods to the Chinese.

So in China, India and Africa the Yankee farmer-preacher not only trains the

native and introduces our machinery and tools, but often he aids foreign governments in shaping their agricultural policies, and thus adds enormously to American prestige.

The Kafr farmers learned how to irrigate from American missionaries, and threw away their clumsy hoses when Yankee plows appeared. Wholly through mission effort carloads of farm machinery have been sold into Africa. Till these Yankee implements came, the Kafr men—and their oxen—lay idly in the shade all day while women hoid the fields. It was the missionaries who taught these blacks how to hitch animals to a plow and make them work—and led a chief to exclaim that a plow was worth ten wives.

### Unique Mediums of Exchange

The crude stone sugar mills long in use in China wasted 20 per cent of the juice. Observing this, our missionaries imported modern American sugar machines, so that both acreage and output are increasing. The stories of Grenfell's big job in Labrador, and of how our mission folk distributed reindeer in Alaska and thus increased the meat supply are known to everyone.

The meaning and the binoding force of a contract are some of the lessons first taught the natives of the Kameruns by the Basel Mission; in other parts of Africa model stores are opened for teaching the methods of civilized trade. Getting money to circulate in the jungle—where only barter has been known—has tested the ingenuity and resourcefulness of many a mission worker. In one coast region of West Africa, it is said, a missionary first developed the idea of a medium of exchange by circulating bars of soap cut into different-sized squares. Trade, by direct barter, went on in British Central Africa for years, till a missionary named Laws finally got the people to using English coins. In Liberia the pay checks of American missions, purposely issued for sums as small as twenty-five and fifty cents, pass for money. In some instances, it is said, these checks circulate for years—till nearly worn out—before being presented for cashing.

Uncle Sam, rubber glutton of the world, gobbles up 261,000 tons a year; one factory alone, in good times, turns out maybe 100,000 tires a week. Today this holed sap of a tropic tree ranks high among the world's leading industries—and it was just a humble, forgotten missionary who first found the South American Indians using crude-rubber articles, and brought this strange substance to the attention of civilization.

From Peking to Punta Arenas empty Yankee oil cans—the nice, square, shiny ones—have become a household necessity. Whether as kitchen utensil, standard of measure, roofing material or as a sheer decoration in the native hut, these tins are widely in use. They even pass as money—and all because missionaries first used oil and cheap oil lamps, and so got the natives

started. The big annual imports of Yankee illuminating oil in Korea and many other regions are directly due to mission influence. Into Korea, also, an American woman mission worker took the first sewing machine, and now we sell thousands of dollars' worth there every year.

So it is with photographs, typewriters, bicycles, fountain pens, clocks and tools. The first well-boring machines in Syria were set up by the first Yankee missions; Presbyterians took the first cameras to Peking and soon afterwards the natives began ordering them, and opening public photographic galleries whose supplies were all bought in America. Yankee windmills, made in Chicago, are scattered throughout all of North China.

Raising chickens seems an odd way to spread the gospel. But one missionary

stationed at Etan, in India, gets regular shipments of blooded chickens from away back at Coatesville, Pennsylvania. By selling them cheap he has put thousands of natives in some fifty villages in position to grow poultry for the markets of Delhi, Agra, Lucknow and Cawnpore.

Another Yankee, the Rev. W. H. Hollister, has set up a plow factory in Kolar, and Hindu hvy American-style plows from him by the dozen. When the British Indian Government needed a good farm expert on the staff of its agricultural school at Poona, it picked an American Congregational missionary who had been graduated from the Massachusetts Agricultural College. It is said that this man—using American methods and implements—has grown such fine crops on the model farm at Poona that native farmers flock in by the score to learn the American way.

### Missionary Travel Books

On the dirty deck of a Chinese coaster I came upon an old acquaintance, making the Far East for an American glass factory. He was sprawled in his wicker chair, lost in a hook about the Orient.

"A good hook," I observed.

"A knock-out," he grunted. "Leave it to these missionary guys to get the low-down on the native. Whenever I quit the States for pagan parts I always pick up a travel book or two describing the country I'm going gunning in. I want to get something in advance on the make-up of its people. And nine times out of ten I find some sky pilot has written the hook I hvy."

Literary critics outside the glass trade may also agree that some of the works of Christian missionaries are among the greatest travel books ever written.

Capable and efficient as he may be, the Yankee oil scout, engineer or motor salesman—no matter how long he lives on the China coast—never gets into the family life of the native. He fails to gain that intimate knowledge of the Chinese mind, history and institutions which the better missionary eventually acquires. Personally and directly, of course, the mission man may not be interested in the sale of plows, motor cars or sewing machines. But he is happily in sympathy with the American Government's idea that China should rule herself, and that all foreigners should have equal rights of trade and residence there. Since many Eastern mission posts are organized on a fairly big scale, there's a constant traffic between the Americans and the natives. Against ways that are dark and tricks that are vain, then, the missionary soon learns to protect his own wisdom hide.

It is interesting—even though impracticable—to speculate as to about how much, in dollars and cents, a foreign missionary may earn for the trade of his home land. Obviously much depends on where he is and the extent to which commerce has set up its own posts, communications and influences about him. Some missionary writers compare the present volume of trade in a given region with what it was before the gospel hand went in—and then claim that the whole increase is due to mission influence.

As far from the mark as the absurd charge that missionaries caused the Boxer War, or that business could sell lots more goods in the East if they would stop stirring up the natives.

A British investigator once asserted that after an English missionary has been

abroad twenty years he is worth £10,000 a year to British trade. James Dalzell, a Scotch missionary in Africa, figured that a Zulu kraal untouched by mission influence called for imported goods only to the extent of about ninety-six cents' worth per year per person; but that in villages where the missionaries had worked, each educated native Christian took foreign goods worth \$9.60 a year.





through all the East, in various languages, the natives can now read of our business methods, technical arts and commercial progress.

No better example of the missionary's value in arousing ambition and bringing a backward people into a friendly attitude towards civilization can be found than we see in this wide use of the printing press. Every year, for decades past, they have printed hundreds of tons of reading matter. This mission activity alone has sold thousands of American-built presses and other printing machinery throughout the Far East, India and Africa; every year commerce collects hundreds of thousands of dollars from the sale of paper, machinery, type, ink, electrotyping and type-setting machines, and other tools of journalism and the publishing business.

Some of these mission shops do as wide a variety of job work and printing as many publishing houses in America. One small plant at Singapore earns a tidy fortune every year. It is said to publish more books than all other print shops in the Straits Settlements put together. It has eighty men on its pay roll, only three of whom are Europeans. Literature is printed in eight different languages. Throughout all the East you find that a large percentage of those natives who follow the printer's trade learned it from these mission presses. The mission folk say that in putting out a large volume of low-priced but carefully chosen reading matter they are able to reach and influence a great and growing army of readers all over the East.

The first savings bank in India was set up by the missionaries at Serampur and later the Provident Fund was established, to rescue converts from the usury of money lenders. The first savings bank in Siam was a missionary enterprise, and it was the Dutch missions that started the banking business in Java. In Assam, too, missionaries formed a company to lend money to native farmers, who till then had paid 100 per cent, compounded annually.

As a matter of fact, hundreds of men in mission work would be worth ten times what they're getting now if they cared to accept jobs as agents for business firms in the regions where they've served as missionaries. I know personally one American who, as a mission worker, earns less than the average night watchman. Because of his knowledge of conditions in the Near East he was offered an excellent position here in the States—at many times his present pay. It didn't interest him.

### *Aiding the State Department*

There are exceptions, of course, to the rule that the missionary goes ahead of trade. One of these is the world-wide distribution of a certain Yankee sewing machine.

"It is undoubtedly true that our efforts in selling have been closely related to missionary effort in evangelization," said the president of this great American corporation whose machines have covered the earth. "We work hand in hand with the missionary; sometimes we have been in advance of him, and at other times he has led the way."

Dr. S. M. Zwemer, an American mission worker, says that he once fell in, while on an inland journey, with a caravan of 2000 camels, and that more than half the animals were laden with cotton piece goods from New York. And into every Arab town where he ventured—even in remote hamlets where the Bedouins had never seen a Bible or heard the story of Christianity—he found a well-known Yankee sewing machine in use.

Our cautious State Department is traditionally too tight and tongue-tied and far too polite ever even to hint at what it must really think about certain overzealous and tactless missionaries of whose troubles and tragedies you may read in the published volumes of Foreign Relations. Treading gently this thin ice, we may at least infer that it knows—better than anybody else—that now and then mission boards have sent agents to the foreign field who might better have been left back home to drive a milk wagon or run a cigar stand on some quiet side street.

On the other hand, the State Department is not unmindful of what the great body of missionaries has done to establish American culture, methods and merchandise in foreign lands. More than once impious critics have come pounding at its classic portals, wanting to know why our

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The first steam engine ever seen in India was imported by a missionary for use in a paper mill. And the natives of the South Pacific, we're told, first learned to build a boat larger than their dugouts when the Rev. John Williams rounded up the naked loafers on the Raratonga beach and made them help him construct the Messenger of Peace, a sixty-ton schooner.

Some years back, I played baseball on a nine whose other members were from the faculty of St. John's College at Shanghai. We played against Chinese students, in baggy breeches and flowing pigtails. These boys would root and razz each other in native dialect, to me merely an amazing jargon of strange squeals and clashing consonants, till one would yell out "Three strikes!" "Foul!" or "Ball one!" For the terms of the game they had no Chinese words. Since then, due first to mission-school effort, baseball, tennis, basket ball and football have a lead among native circles in China, Japan, India and the Philippines till hundreds of thousands—both boys and girls—now play. It would be interesting to know just how much the sporting-goods makers of the world have profited selling their wares in the East since missionaries introduced these games.

Passing a mission school in Tientsin one day, I saw a native convert struggling in the street in an odd predicament. His new bicycle had just come out from Chicago and he was learning to ride. Accidentally his long pigtail had got caught in the rear sprocket—wound around the cogwheel there—and thus pulled him off backwards. Jeering Chinese crowded about as I disentangled the boy's hair and helped him pick up his wheel.

"They say it serves him right," my interpreter explained, "for following the foreign-devil joss business and trying to ride this crazy Christian wagon."

### *Blazing the Trade Trail*

Today, however, the Far East is one of the world's best bicycle markets, thanks in large part to the fact that missionaries first rode them, and natives gradually followed.

It is said the Americans and Canadians combined keep over 54,000 workers in the field. The distribution of American-made goods through this group alone reaches proportions which few people realize. Around each of these mission posts a community of buyers wanting American goods is developed. One mission board sent a whole shipload of Oregon pine to Shanghai. The building hardware for use in mission structures comes almost entirely from the States, and it is estimated that the property holdings of Yankee missions abroad is in excess of \$150,000,000.

"The missions make excellent free-advertising mediums for American producers," wrote Spencer Eddy from our legation in Turkey.

And our consul-general there added: "In all our efforts to extend American commerce, the opening of American expositions and agencies, and the introduction of new articles of manufacture, missionaries have been willing pioneers, blazing the way for our exporters."

In his History of American Baptist Missions Merriam declares that every trade in Burma has received an impetus from the labors of missionaries. Mechanical and agricultural implements are imported from America, he says; clothing of every sort is demanded; the arts of the printing press are brought into use; the improved houses required by the people, as well as the schoolhouses and churches, create a demand for builders' hardware. . . . Hardly a line of manufactures of civilized lands is not used to some extent by the converts.

If you follow the growth of trade in the Far East you will see how closely it keeps step with the advance of mission work and influence. It is said that no one has ever yet been able to get a railroad concession through territory where no missionaries have operated. In many a remote region you will find the missionary and no trader; seldom, however, a trader without a missionary.

The British public, far more than the American, is wide awake to the commercial value of missions. The official India Year Books—the reports of government departments—all testify to what missions do for trade.

"In almost every instance," a China correspondent of the London Standard

## THE SATURDAY

wrote, "where new trade centers, ports and settlements have been opened in the Far East, the missionary pioneer has been the first student and interpreter, geologist, historian and schoolmaster, and his example and instructions have first aroused the desire for those commercial wares of ours which subsequently drew forth the trader."

Though trade does not thrive entirely on man's desire for higher culture, cleaner morals and better living conditions, yet the world's greatest trading nations are those where honesty, fairness and moral precepts are observed. William H. Seward, the first among all our statesmen to foresee our tremendous future on the Pacific, is quoted as saying that the whole hope of human progress depends on the spread of Bible influence. In advocating the purchase of Alaska, we are told, he was inspired by tales of riches as told by those Yankee missionaries who knew more about it than did any other Americans.

That the exporter to non-Christian lands can sell most goods in those regions where the missionary has worked is proved by the geography of trade itself. To establish a new market the prospective buyers to whom we show our wares must be sufficiently educated in civilized standards to take an interest in their quality and price, and to show a certain susceptibility to our offers.

When we seek to sell sporting goods and musical instruments to an inferior race our sales are limited by the foreigner's capacity to use and enjoy these new things. In other words, man's impulse to trade does not always arise from economic conditions alone.

It is in the arousing and training of intelligence, then, and the quickening of interest and insight into America and American products, that the missionaries and their schools have been of singular value to our commerce.

Today the export of condensed milk to Japan is a constant item in our Eastern trade. I am informed by an official of the State Department, who served many years in that country, that it was the missionaries who first introduced American canned milk and instructed the Japanese how to use it as baby food.

"One Yankee missionary I know," said this same official, "translated a famous American cookbook into Japanese, and thus exerted a useful influence on the culinary art of the country. One of these books was in use at the consulate kitchen, and the Japanese cooks hailed it with glee."

### *An Engineer Pro Tem.*

Till our missionaries in many Chinese provinces first built houses with glass windows, the use of glass for this purpose was unknown. Their example, however, was of enormous advertising value to the glass trade, as their example was soon followed by the natives. Throughout the whole Eastern world literally hundreds of cases are on record where the missionary's first use of American tools, farm implements, vehicles, furniture, talking machines, clocks, bicycles, and so on, served to advertise these things and led to their adoption and wide sale where previously no demand had existed. Through the example of one pioneer drug store, run by a mission, the sale of Yankee rubber goods, meat extracts, condensed milk and toilet articles was taken up by competing native shops.

Trade up the Congo was long hampered by rapids on the lower reaches of this river. Finally the mission workers built a small steamer called the Peace—in 800 pieces, which were carried on men's heads through 225 miles of jungle and assembled near Matadi. Two English engineers, who were to have been at Stanley Pool to help put the craft together, died of fever—so the Rev. George Greenfell did the job himself! The missionaries, using the Peace and other boats later brought in, pioneered the thousands of miles of navigable streams in the Congo State and opened this region to trade—and then came the railway.

The story of the commercial conquest of Uganda, and the building of its first railway, that Mombassa-Port Florence key to the Nile Valley, is a striking example of missionary commercial pioneering. For thirteen years, amid astounding adventure, constant peril—and with sad losses of life—the bold British preachers of the gospel stayed alone in this jungle, without any protection whatever from their government. They went in to preach and not to promote

commerce. Gradually, however, traders ventured in and joined hands with the missionaries. In the end, what with church efforts and the influence of the East Africa Company, the British declared a protectorate over Uganda.

That famous dogged little band of Scotch churchmen who invaded Nyasaland were equally bold and determined, and helped establish the British Central Africa Protectorate. These thrifty Scotch, true to racial form, began to trade with the jungle folk the day after they got there. They had to trade or starve, for in no other way could they get supplies. Incidentally, it made their own lives safer. It kept the savage mind off murder, tribal wars, and got him interested in things from the outside world. Gradually the Scotch taught the blacks to start farming and to go in for trade.

"Districts which, within easy memory," The Saturday Review once said, "were among the darkest on earth—abodes of horrid cruelty—are now turning out tea, tobacco, cotton, rice, indigo, rubber and oil."

It was these Scotch pioneers who introduced grain growing in Nyasaland. They initiated the blacks into trade by beginning with one basket of grain at a time. Before long this grew to trade by the ton; and then the chiefs, convinced that they were sure of substantial returns at harvest time, began to use their surplus men, instead of selling them to slavers, for planting and reaping. It was not long before the volume of business got so big that the missionaries alone couldn't swing it. So they persuaded crafty Scotchmen at home to set up the African Lakes Trading Corporation, and in time scores of trading steamers belonging to this concern plied the waters of Nyasa and Tanganyika.

### *Father Algue's Invention*

The whole fur trade of our northern regions was once in French hands—through Jesuit mission effort. Their far-flung activities have covered every branch of science and every country on earth. Only scientists themselves know what science—and geography and history and ethnology—owes to the Jesuits. Father Barnum wrote the first Eskimo grammar.

Today, in the American shipping and marine insurance world, the name of one Jesuit is known wherever our flag flies. Many lives and millions of dollars' worth of shipping and cargo are saved from loss by storms every year through the genius of this Jesuit—Father José Algue, who presides over the observatory at Manila and broadcasts his warnings of approaching typhoons. To him hundreds of skippers come every year to have their ship chronometers compared and rated. But in all Father Algue's services to commerce and navigation, nothing has been of more practical value than that curious instrument invented by him and called the barocyclometer. Hardly a ship now sails the typhoon zones without this cyclone detector on board. By means of it a skipper may detect the approach of a typhoon when it is still several days off, and escape the storm center by changing his course.

If he merely sang and prayed the modern missionary would soon be fired by the board that sent him out—even if some of us do think of him merely as a white man under a coconut tree, Bible in hand, preaching to a few half-clad, chocolate-hued morons who ought to be at work. Certain recent fiction tales and plays, however, are apt to leave the impression that the missionary is at best an impractical chap; that when he has finally converted a few coolies or coaxed some grass-girdled island queen to put on a Mother Hubbard and come to church, his life ambition is realized. If some of us hold this view it's partly because whatever accounts the missionaries write of their secular work in trade schools, experimental farms and hospitals are usually printed only in church papers—seldom seen by those who see the latest plays, Babe Ruth, The Follies, the best sellers—and whose snap judgment is that all missionaries are odd birds.

Many an exporter never heard perhaps that American books on mining, irrigation, farming, chemistry, engineering and electrical science are being translated into Chinese—and given wide circulation—by our missions out there. Useful books like *Man and His Markets* and *The Commercial Geography of Foreign Nations* and many other practical works have been issued by the Society for the Diffusion of Christian and General Knowledge. Thus

advised and assisted by Dr. Wells Williams, and W. A. P. Martin. These missionaries, among the greatest scholars of their time, played star rôles in these treaty negotiations. They helped write it; they induced the Chinese to sign it. By this document the lives and property of both merchants and missions were made secure for years to come. Its famous toleration clause has been called the Magna Charta of religious freedom in China. Williams was later appointed secretary and interpreter of the United States Legation in China. Our minister at Peking said of these missionaries:

"Without them, public business could not be transacted. Without their aid I could not have advanced a step in the discharge of my duties here, or read or written one word of correspondence or treaty stipulations."

### Missionary Diplomats

Thus these missionaries got for Uncle Sam the right to keep a minister at Peking, together with trade facilities and freedom of travel for his merchants. In recognition of their services, our Secretary of State wrote to Doctor Williams:

"Your knowledge of the character and habits of the Chinese and of the wants and necessities of the people and the government, and your familiarity with their language, added to your devotion to the cause of Christianity and the advancement of civilization, have made for you a record of which you have every reason to be proud."

When Perry went battering at the old gates of Japan he asked Washington to send Doctor Williams with him; again this missionary scored a hit for Yankee trade. In that first treaty between Japan and any Christian country he got for Yankee commerce the protection of a most-favored-nation clause.

Horace N. Allen, the first American mission worker to enter Korea, rose to be court physician in the Hermit Kingdom, and used his wide influence in opening Korean markets to American traders. In him Korea placed so much faith that she sent him to Washington as a member of her first legation there. And later, due to his intimate knowledge of Korea, the President made him our minister to that country.

Parts of New Guinea are still in process of change from savagery to rude civilization. Significantly enough, the line which separates safety from peril and marks the limits of intelligence and order—differentiating the sphere of trade from the regions of rapine and barbarity—is the line drawn along the frontier formed by mission outposts. Here, too, it is gospel pioneering that is opening the door to business, as it also paved the way for political sovereignty. To the heroic work of the British, Dutch and German missionaries commerce owes its present privilege of trade with this rich island.

Undoubtedly certain opposition to missions arises from the fact that wherever they have raised native races to higher planes of life and intelligence planters and traders find it less easy to exploit them. There is no denying, either, that Christian influence is the moving force behind many an economic, labor and health reform throughout the Far and Middle East. Governments, *per se*, are not reformers—it's always the individual. The government acts for the people—and never moves

later than they do. You 'on I have to leave our own South, with the examples of Armstrong, Peabody and the Rockefeller Foundations, to see this. If children are treated better in the cotton mills of China, the jute works of India, it will be found that such social reforms have often come from mission teachings.

At the State Department I talked with one of our diplomats, fresh from the Middle East.

"In justice to the often-abused missionary," he said, patting the marble floor with one pearl-spatted foot, "you ought to

say this: We do stand higher in the estimate of Turka, Arabs and Persians than does any other foreign race. And this is true simply because the first Americans they ever saw, and for many years the only Americans, were the missionaries. The seekers after oil, rugs, wool, railway rights and date groves all came later—after the American missionaries had first won a good name for America and Americans. Of course, we've put many of them into free schools in Turkey than any other nationality; but it was, after all, the fair-and-square conduct of our mission folks in their long intercourse with the natives that earned for us our present high position in the eyes of the Eastern peoples."

At the risk of seeming to peddle the Congressional Library, let me slip in just these few lines—lines from those grand old shelves so seldom disturbed by visiting congressmen:

"It is conceded, of course, that to the missionary his religious work is his supreme duty, to which everything else is subsidiary. Yet he is the pioneer of commerce; he precedes the drummer."

So wrote one of our ministers from the legation at Peking.

To promote trade, education, charity, medical and surgical attendance, they are all only the means to an end. Yet diplomats and business men look at this work with respect to its effect on commerce.

And Japan's progress and development, Marquis Ito once said, are due largely to the influence of missionaries. One of the kings of Siam declared that missions, more than any other foreign influence, have advanced the welfare of that country. Sir Ernest Satow, never famous for his love for gospel preachers, atated in a speech at the dedication of the Anglo-Japanese Museum at Tientsin that of all the different foreign classes who had poured into China the missionaries were the most useful.

### Good Men Doing Good Work

"Missionaries have penetrated into the heart of my country, and have invariably been the frontiersmen of trade and commerce," wrote Chentung Liang Cheng, formerly Chinese Minister at Washington.

Civilization promotes trade, of course; just to the extent, then, that the missionary is an agent of civilization, so is he the agent for American trade. When a school opens a school he opens a market. And right then the American manufacturer, exporter and carrier sit up and take notice.

Our slumping foreign sales hit hard at your little pile, whether you run a farm, a bank or a factory. That 5 or 10 per cent of all production which we can't use here at home—we simply must sell it abroad, somehow. And that American missionary who got the Indian rajah to order \$1,000,000 worth of farm machinery in one year—is he pale, pious-looking and puffy on any? Does he sport goggles, tie and umbrella? Nix! I know; I saw his picture. He looks just like what he is, honestly he does—like a rattling good Yankee salesman, even if he does turn back into the mission funds all that big salary the rajah pays him for export farm advice.

Yet hark to the panning and pummeling! Hark to it, from Penang to Pernambuco— from San Francisco to Manila. Somewhere, tonight, in a stuffy smoking room the bardware man is hard at it: "These Chinks are good guys—why monkey with their religion? Gimme three cards!" All Mexicans play the guitar and say *caramba*. Chinese eat rats, and Fijis eat missionaries—all right, have your way about it.

No matter what church you belong to, no matter whether you drop a dime or not when the heathen hat is passed, you must admit it does look as if the missionary is a pretty good trade scout and publicity man for Uncle Sam, even if his own ballyhoo is a bit timid and lumpy. Maybe what he needs is a nice new trombone!

Christian and General Knowledge. Thus work in these schools, experimental farms counts the missionaries writers of their scientific view. It's partly because whatever ac- the application is realized. If some of us hold some grass-roots island given to church, his has been an impractical day. That the missionary to leave the impression that the missionary fiction tales and plays, however, are apt tion who ought to beat work. Certain in- ing to a new half-day, clockwise, then to under a coconut tree, Bible in hand. If some of us get the impression that it will be found by the ern missionary, it would do well to be fired by the sent if he merely sang and played the mod- ght by changing his course.

He had the same idea, and in the storm gull several days off, and escape the storm detected the approach of a typhoon when it was on board. By means of it a shipyard may typhoon zones without this cyclone detector the monster. Hardly a ship now sails the watered by him and called the barograph- vented by him that certain instrument in- tional, nothing has been of more practical value's services to commerce and navigation, and trade. But in all other compasses have been of more value. The compass, of course, comes from the observation of the stars, and it is at Manila, where this sent "father" through the gentle typhoons every year though the gentle typhoons and cargo are saved from loss. Many lives and millions of dollars' worth of property is known wherever our flag flies meant the insurance world, the name of one of the first big firms in America.

Today, in the American shipping and business world, the name of one of the first big firms in America. Today, in the American shipping and business world, the name of one of the first big firms in America.

taxpayers should support a consul at Kharput or Timbuktu, just to protect the lives of a few obstinate Yankee gospel folk bent on saving a few equally obstinate heathen. Some people, at the time, even insisted that it was the mission activity which, indirectly, brought on the Sepoy Rebellion and the Boxer War.

To Uncle Sam, however, in his long fight to gain the open door for American trade in the Far East, the right kind of Yankee missionary has probably been just as helpful as diplomats and consuls. Some of our earlier ministers, in fact, depended absolutely on the experienced missionaries, without whose help official intercourse would have been impossible. When Uncle Sam sent Caleb Cushing to Peking to negotiate our first treaty with China two famous Yankee missionaries, Brigeman and Parker, were his assistants. They knew the speech and customs of the country, and how to handle native officials. Later, when the famous treaties of Tientsin between China on one side and the United States, England, France and Russia on the other were negotiated, our minister was

# AMERICAN IN INDIA

## White Man Kicked Away His Pedestal in the War— Rise of Woman Hurts His Prestige— Christianity Losing.

June 8, 1922

*The writer of this article is a mining engineer, just back from five years spent in India. He learned to speak one of the Indian languages and to understand bits of several. His work carried him into the small towns and off the beaten trails, so that he writes from first-hand, comprehensive observation. Because of his interest in Indian affairs he was invited to sit in the Indian National Congress of 1920, the only member who was not a native. His viewpoint is one of sympathy with Indian problems.*

By E. H. DICKENSON.

STAND on an Indian railway station as the sun goes down. You will see here and there figures at prayer. Standing, kneeling, prostrating themselves on little rugs they find even in that busy spot time for this most important duty of all. They are Mohammedans, followers of

what our Christian world considers a religion of sensuality and blood. But look at them closely and you will see that they are men, simple, sincere, unashamed to pray. Think what you will of their religion you cannot deny that there is something manly in it; men praying as men who believe should. One fact that must be admitted by every unprejudiced observer is that whatever may have been the achievements of Christianity in India in the past it is utterly without influence among the Indian people today.

India speaks, not only for India but for all the non-European races, and she speaks not only to Britain but to the world. Her plea is that there must be made room, not only for our type of civilization; but for the Indian, the Chinese, the Japanese and perhaps the African type as well.

The troubled conditions which exist in India are much more than a protest against British rule. They are the conflict of two radically different systems of human organization. For the first time the civilization of Europe has failed to penetrate. In all previous contact with darker skinned races white institutions have rapidly swept before them the traces of whatever civilization may have existed prior to their advent. Thus the failure of European institutions to establish themselves in India after several centuries of effort is one of the most significant facts facing humanity today.

Railways, factories, mines, colonial empires, their spread has been so rapid, so irresistible for the last 500 years, that we have all but forgotten that no civilization is the ultimate civilization; that the peoples who are dominant today have not always been so and that the human race is a greater institution than the white race.

### All White Races Concerned.

The issue which is being joined between the British Government and the Indian Nationalist Party is not their affair alone but is of the most vital in-

terest to us all. The Asiatic is different. It is an odd cry that he can never be understood. Different he is, but the fact that he is not understood is due less to any peculiar subtlety or mystery of the Asiatic mind than to the rigidity, pride and lack of objective viewpoint of our own. It is the racial aspect of the same trait which makes one man regard all others as slightly less sane than himself.

The failure of Christianity as preached in India today may be laid principally to its national aspects. The missionary is an Englishman, a Scotchman or an American first and a Christian second. National differences were accentuated and intensified by the war. Missions are not men and national feelings cannot be concealed. The German missionaries were banished from India at the beginning of the war. American missionaries have not always been open in their admiration of the Government of the land. Most missions are known by the name of the country from which they come. The Indian has drawn from these facts the conclusion that religion is a national affair, and the growing spirit of Indian independence has bound him with a new tie to his own.

There has been a growing tendency on the part of institutions which the Indian regarded as religious to devote their energies to more mundane affairs. A young Hindu once remarked to me in an amused way that a Y. M. C. A. he had been attending offered very little in essentials from the village temple of his youth, that the bathing pool was the most important feature of both.

The missions began to grow prosperous and prosperous missions are rarely a success. To the Indian mind religion is a thing dealing with the subtle metaphysics of the soul. His spiritual models are those naked, self-maimed ascetics who lie upon beds of spikes on the roadside, or stalk through the market place holding aloft in penance a withered hand, held clenched till the nails have grown through the palm. A sleek, well-fed man of God in a Ford car is a thing he fails to understand. But the Indian does not fail to note that it is unusual to encounter a missionary today who boasts of anything but the excellent medical or industrial results of his work.

### ate the Basis of Indian Life.

Many causes are at work which have tended within the last few years to lower the prestige of the white race in India. The old-fashioned English official in India, and all Englishmen were at least semi-official in former days, was an extremist. He was superbly either the gentleman or the snob. As either he was persona grata, so integral a part of Indian life that it is difficult to express. It is one of those things so recognized and accepted as an every day fact that the language has no word for the abstract idea. Just

as in English we have no words for the long-hairedness of women or the custom of men wearing pants, so in Indian languages there is no word for caste.

Caste is a division of the community into classes with various privileges and duties. The Indian no more resents caste than he does the fact that night follows day. They are equally accepted, recognized facts of life. High caste, however, carries with it much of noblesse oblige. The gentleman the Indian understood. India has many of them of her own. The snob, too, was a familiar type, a high caste man, overbearing, proud of his position, contemptuous of those below. His might be far from a model of moral conduct, but his sins were conducted in a dignified, self-respecting, high caste way, and lowered him little in popular esteem. True, there was the British Tommy, but he was recognized as of low caste, and his many weaknesses did little to lower the general high opinion of his race.

With the birth of industrial development in India a new type of European began to arrive. He had the income of a man of high caste, but bore few of those hall marks of good breeding which are not matters merely of race. He drank to excess in public places and consorted openly with Indian women of the lowest class. He lacked the fine sense of justice of the older type. He bullied and abused his white subordinates and was unable to draw the fine distinction between kindness and familiarity when dealing with Indians of the lower class. There was evident, too, in the newer European a lack of respect for his own institutions. He openly scoffed at the idea of attending his church.

To uncover another cause of the lowering of Western prestige, one must follow the old adage "cherchez la femme." The Hindus are to a remarkable degree a woman-ruled race, but it is a subtle, unseen influence, which does not upset the tremendous dignity of the male. He struts across his little stage in all the trappings of power, and secretly realizes himself that the strings are being pulled by the slim, unseen, reactionary hands of the woman behind the veil.

The average Indian woman is undisciplined, in any Western sense, and is an ardent devotee of the old gods and the old ways. She is often condemned to a life of seclusion which does not permit her, except on rare occasions, to go beyond the walls of her own home. But within these bounds she is supreme. The head of the house is the mother or mother-in-law, and she is an expert at rendering unbearable the life of the

erring male who is not properly subservient to her rule, either without or within.

There is a movement to do away to some extent with the seclusion of women, but its influence is practically nil. It is not unusual to meet a man who would be willing to see the veil abolished, but almost never a woman. One of the first acts of even a common coolie woman who by some chance of fortune has grown prosperous is to retire behind the veil.

## Women's Rise Hurts Prestige

The increasing participation of women in public affairs in the Western world, the activities of the English suffragettes, the frequency of divorce, have all tended to reduce the Indian opinion, not of European women, for the Asiatic has no high opinion of women of any race, but of the European man. The war-like Mussulman, for example, to whom government is a thing of the saddle and the sword, has a supreme contempt for any race among whom women are prominent in public affairs.

Another influence which tended to discredit Western institutions was the rising power in the West of the laboring class. It was a phenomenon radically opposed to caste. Theoretically, there were in India four original castes, the priest, the warrior, the merchant and the laborer. A young Punjabi once gave me the idea. In the Middle Ages Europe was governed by her priests. The warriors followed them in power. Great men of commerce, capitalists, rule today, and the laboring man is about to have his turn. India, he said, was a step behind in this cycle of power, still ruled by a foreign sword.

The final cause of the overthrow of white prestige was the war. The Oriental values dignity. The dignity of white civilization was gone. Family secrets and shortcomings were shouted from the housetops of Europe. Skeletons, long concealed, were rattled in the light of day. Tales of barbarous atrocities of every sort spread throughout the East. In the eyes of Asia the white man finally kicked from under him the pedestal on which he had so long stood. India turned with a sigh of relief to her old ways and her old gods. They were not so bad, after all. A Hindu convert to Christianity today is not only mourned as an apostate from the national faith but is hated as a traitor to his native land.

## Inspiration From the Past.

In his quest of a social ideal the Indian began to search among the forgotten achievements of his country's past. It is there that he has found the solution of his national problems. It is the ideal of the young Indian of today to build up a new civilization which will re-create in India the glories of her past. He recognizes clearly the more glowing results of the present Hindu system and its endeavor to copy them. But he is determined also that this new social structure shall be a thing essentially Indian, uncrippled by any alien control and in which all that is best in the Indian spirit shall have every opportunity to grow and expand.

This was the state of affairs when the results of years of patient statesmanship were swept away in an hour by the folly of one man. There is in India a class of Englishman occupying usually high administrative posts who belong to an age which they fail to realize has passed away. The Indian army officer is almost invariably of this class. He belongs mentally to those "kick the nigger days" which existed before the idea of the rights of minor peoples had been brought forth. The men in power during the war in the Punjab, the district in which most of the Indian overseas troops were recruited, were pre-eminently of this class.

There was considerable unrest in the Punjab accompanied by riots in which one or two Europeans were killed. According to Indian opinion this unrest was the outcome of unwise recruiting activities and injudicious use of the Rowlett act, a measure passed in spite of vehement Indian protest, giving to the Government the power to employ

the most extreme measures when any condition threatening public peace was suspected. According to the official version, it was the outcome of the general depravity of the Punjab, his hatred of British rule and a widespread plot to bring about a repetition of the great Indian mutiny of 1857.

Mayurbhanj was present in the State of the Santals during the uprisings among the Santals, which took place in 1916. After seeing the effect there of overzealous recruiting methods among a primitive and ignorant people, I am inclined to accept the Indian version as correct.

## As a result of this state of affairs,

General Dyer, who was in command of the British troops in Amritsar, caused the notices to be put up forbidding all public assemblies. A few hours after the posting of these notices a large crowd of Indians assembled in the Julianwalla Bagh, one of the public squares of the city. It is doubtful if in a population so illiterate the notices were thoroughly understood, or if in the short time since the issue their significance had been generally realized. It is also doubtful if any copies of the notice were posted in this particular spot where the meeting took place. The crowd was apparently a peaceful one and if armed at all carried off sticks.

Carried away by the fear of a general uprising, General Dyer closed the outlets to the squares with his troops, opened fire with machine guns and did not cease until 380 persons had been killed. This was followed by the bombing of outlying villages from airplanes and the enforcement of degrading indignities upon the public. Indians were permitted, for example, to pass certain streets only on their hands and knees.

India was stunned. A special meeting of the National Congress was convened to consider what should be done. It met in Calcutta. I was there. The time and was asked by a number of my Punjab friends to act as a member of their delegation. I accepted the invitation with some reluctance, as I knew that there would be extremely few Europeans present and I did not know to what extremities the crowd might be driven by the inflammatory speeches which I felt would be made.

A structure of bamboo poles roofed with palm-leaf, like a great circus tent, had been erected, enclosing a large part of one of the public squares. Within, the pillars and roof had been draped with white cloth. It was packed with row upon row of quiet, orderly humanity facing a raised platform. Every inch of legitimate space was filled, but the aisles were kept clear, the exits free and the whole immense gathering was handled in a way which would have done credit to any organization in the world.

The President of the Congress was Lajpat Rai, who had just been permitted to return from a long exile abroad. Near him on the platform sat the slight figure of Gandhi, of whom so much was to be heard. As far as I could see I was the only white person present, but I need have felt no alarm. I was guided politely to my seat under a large sign marked Punjab. Printed copies of the speeches and proceedings were thrust into my hand. References or allusions which I might not have understood were eagerly explained. The tone of the meeting was one not of anger or excitement, but rather of dignified mourning over a national misfortune. It was impressive in its restraint.

One felt that all hope of compromise was past, that India was definitely turning her back on England and that she was

setting her foot irrevocably in a new way. As I came out I threw a coin to a naked beggar who squatted in the dirt of the gutter. He let it lie where it fell. "I regret, sahib," he said politely, "but today I take no alms from men of your race."

In considering the question of Indian home rule, it is necessary to weigh what both parties have to gain or lose. India stands to lose the benefits of British rule. This is said advisedly, as British rule in India has been, on the whole, good rule. Mistakes have been made and there has been frank exploitation. But there has been much good accomplished and such commercial wrongs as the imposition of a tax on cotton cloth produced in India in the interest of the Manchester manufacturer differs from such a reputable device as our American tariff only in the fact that the burden is placed on a foreign people instead of upon those at home. The demand for Indian independence is based on foundations set far deeper in the complex regions of racial psychology. It is not the outcome of misrule. The outcry against misrule is rather the outcome of this urge for freedom seeking its own outward justification. The strength of India's demand lies not in the fact that she wants her freedom because she is being badly ruled, but that she claims her freedom as the inalienable right of a people to develop in its own way.

England would lose much. The effect upon her trade is problematical, but there are in India resources as yet scarcely touched of almost incalculable value. In 1914 an American authority wrote that he saw little further excuse for continuing to manufacture iron and steel in England. The backbone of the modern industrial nation is its iron and steel business. England's iron ores are practically done. There is throughout the whole of the British Empire a marked scarcity of iron ore. In India there have been discovered within the last few years what are, with the possible exception of those in Brazil, the largest and most high-grade deposits of this material in the known world. Bodes of hematite of more than one thousand million tons, lying exposed on the surface, are numerous, and sixty per cent. hard gray ore at well under a dollar a ton in the railway car is not a dream but a fact. The value of mineral resources as a national asset was patent during the war. India is one of the three countries in the world producing large quantities of high-grade manganese. The mineral and water power of the Himalayas, the world's greatest mountain system, are as yet untouched.

The losses to both countries which would follow India's independence lie in definite material things which can be clearly understood; the gains are matters more of the spirit of nations and what their material results may be time alone can disclose.



Peking University News Dec 1922

## U. S. Minister Commends the Work of Peking University

### Institution Called Exemplar to Native Colleges

DR. JACOB GOULD SCHURMAN, American Minister to China, showed himself to be a forceful ally of Peking University when, on November 15th, he made the institution's work and aims the subject of an address before three hundred residents of Peking at the Legation.

Dr. Schurman pointed to the principle underlying the educational program by which the best of Chinese classical training is correlated with modern humanistic studies. "It will probably be a very long time," said Dr. Schurman, "before any university in China can provide for these studies as liberally and satisfactorily as the best American and European universities have done. The Peking University must in this regard be an exemplar to the native institutions of China."

In paying tribute to the spiritual aim of the University, Dr. Schurman said: "This institution represents the high water mark of American educational effort in this part of China, and if the aims of the friends of the institution are accomplished the Peking University will be the culmination and crown of American educational achievement in China . . . Peking University wants to interpret to the Chinese people the spirit of Christianity. The pure gospel of love and good will, and unquenchable faith and eternal hope will always appeal to the spirit of the Chinese people, as they appeal indeed to the spirit of the whole human race."

A second speaker was Dr. C. H. Wang, Premier of China:

"What China needs most at present, and what her foreign friends can best help her to secure, is the education of her rising generation. China needs men of modern education to develop industries, to run banks, to construct and operate railways, to teach in the schools and to serve in the various departments of Government service. She also needs modern educated women to manage the homes and bring up the children for better citizenship. The workmen need vocational education, the business men need commercial education, and the whole population needs education in the fundamental principles of democracy and republicanism. A republican form of

government cannot take root in the soil and its machinery cannot run smoothly if the people have not received a republican education.

"A generation ago the Chinese people were practically all monarchists. But those who received modern education gradually instilled the spirit of republicanism into the minds of the people, and in less than twenty years they succeeded in overthrowing the effete monarchy and in establishing a republic. The result was due primarily to education. Again, a generation ago, there were few modern factories in this country apart from the handful established by foreign capitalists. Today, Chinese with modern education are running all kinds of factories, and the manufacturing industry is developing rapidly. While raw materials alone

were exported before, the Customs report now shows increasing quantities of Chinese manufactures being sold to foreign nations. What education did for Chinese politics and industry in the past it can do on an increasing scale in the future, and it is my great hope, as well as my firm belief, that, given proper and adequate educational development, China, ten years from now, will be remarkably different from what it is at present.

"The Peking University does not in the least duplicate the work of the Chinese Government or of private individuals. The curricula may be substantially the same, but the spirit is different. The Peking University embodies the American educational ideal; an ideal which China is striving to attain. China has virtually adopted the American form of government; she has followed the American example in developing her industries; and when she follows the American educational ideal also, her political and industrial development will be much accelerated.

"The Peking University embodies still another ideal—that of the missionary. This is the spirit that my fellow citizens need to foster and develop if they want to see the country strong and prosperous.

"For these reasons the Chinese people heartily welcome the co-operation of missionary schools, in particular the Peking University, in the promotion of the cultural development of this country. Whatever support you may give to the University will be appreciated by all well-wishers of China."

Information sent  
Nov 9 1927

## An Oriental Indicts Missions

"Rightly or wrongly, the East has come to think of Christianity as part of the political game of the West," says John Jesudason Cornelius, a fourth generation Christian and a distinguished native of India, in *Harpers Magazine* for April. His indictment, whether considered fair or not, is instructive. The expansion of foreign governments at the expense of China has been closely connected with the killing of missionaries by "would-not-be-saved Chinese rebels. Thus, indeed, the patriotic feeling to rid China of the missionary pestilence was aroused." Dr. Cornelius believes that, had there been no treaties forcing special privileges for foreigners, especially missionaries, the Chinese would be less hostile today, though the situation would have been more difficult at first.

Of India, the writer says that it is commonly believed that "the Bible comes first and then the gunpowder." In Africa the natives have lost their lands since the arrival of the missionaries. "Hence the East concludes that the political method of the West is first to send missionaries, then traders, and then gunboats to deprive the helpless peoples of their lands and to take possession of their natural resources."

The Orient suspects the missionary's real motive because he has let himself be used as political agent of an alien government. In view of the relations between the government of India and the missionary Dr. Cornelius doubts if the latter can be neutral in his attitude toward the government and the natives. In some cases where the missionary has felt obliged to report students to the government for attending proscribed political meetings "the missionary appears to the non-Christian as a political agent masquerading under a religious cloak." The present-day recognition of missionaries by imperialist governments, he believes, has actually lessened their opportunities.

Another indictment against the missionaries is that Western Christianity tends to suppress national cultures. While the East is "thankful for the introduction of Western education, it resents its introduction at the expense of national cultures." In this connection the author cites insistence upon English as the medium of instruction, the condemnation of Oriental literature, music and art as "heathen," the refusal in India to allow converts to retain their native names, etc. This attitude has resulted in the denationalization of the Christian communities in both India and China. Another difficulty in the Chinese situation is the fact that the Chinese Christians were put under the protection of foreign powers by treaties.

But Dr. Cornelius accuses Christianity of "religious imperialism," as well. "Coupled with the intemperate aggressiveness of the Western nations, the simple religion of the humble Nazarene has become the most aggressive, exclusive, and powerfully organized religion in the world." The writer quotes hymns and missionary literature in this connection.

In addition, the brighter side of the West has been pictured for the East. As Orientals become more familiar with Western life, they see its social evils, and lose confidence in Christianity. "The Orientals naturally revolt against an organized religion which for the sake of money to propagate itself so humiliates them in the eyes of others. . . . Only an interpretation of the higher idealism of both countries will bring about goodwill."

The anti-Christian movement, says Dr. Cornelius, is "a call to Christianity to disentangle itself from all its political complications, to substitute disinterested service for proselytizing as its motive, to seek to supplement and not to supplant, to be domestic and not foreign, to be concerned more with life and less with dogma." It should be noted that this article is an attempt by an Oriental Christian to interpret the anti-Christian movement of the Orient.

Tribune Nov. 17, 1927

## Archer, of Yale, Urges Mission Work Be Ended

### As Substitute He Advocates League of Religions to Promote Tolerance and Work for the Good of All

### Narcotic Evil Is One Task

### Christianity Must Change to Meet Special Problems, He Tells New Haven Meeting

Special to the Herald Tribune  
NEW HAVEN, Conn., Nov. 16.—The abandonment of missionary enterprise and the establishment of a League of Religions was urged to-day by Dr. John Clark Archer, of the Yale Divinity School, speaking at the religious education meeting being held here. Dr. Archer pointed out that each great religion generally caters to the particular needs of the peoples who adopt it and that missionary rivalry often leads to war.

Admitting that the League of Religions was impractical at present, he said it was something to strive for. As a beginning, Dr. Archer pointed out, the league, which would include Mohammedans, Buddhists, Hindus, Christians and all other world religions, could direct its efforts toward the suppression of the narcotic traffic.

#### Education in Tolerance

"If Islamic faith," he continued, "were assured of no organized encroachment upon it, most of the argument for Jihad, or holy war, would be at once effectively met, so generally is Jihad thought of as a defense of the faith. And many grounds of common consent and common action might be found among all the great faiths of mankind."

"No small objective of a League of Religions might be education in mutual tolerance and the promotion of international good will. Certainly this solution of the religious problem of the world would be better than mutual suspicion and recrimination and the age-old rivalry for men's allegiance, implicating men, as has often happened, in international strife."

Dr. Archer admitted that the case for a League of Religions had serious limitations and that the differences between the religions might prove a stumbling block. He said mutual tolerance "breeds general indifference and it is not for the soul's good to hold no form of creed while contemplating all."

#### "Christianity Must Change"

To succeed in its missionary enterprises, he said, Christianity must change now, as it has done before, to

most special problems. Continuing, he declared:

"We have not warrant to assume that we have discovered all of Christianity any more than that we have seen the full meaning of Christ. We cannot deny Biblical progression, not dispute the fact of development in the early church. In the first days, Christianity had to overcome certain provincialisms in order to attain its proper universal character. The centuries have discovered more and more the height and depth and fullness of the life and teachings of Christ."

## Methodists Alter Policy Toward Chinese Pastors

### Foreign Mission Board Favors Permitting Ministers to Devise Own Organization and Ritual

A free policy for Chinese preachers in China was recommended to the Board of Foreign Missions of the Methodist Episcopal Church at its final meeting at 150 Fifth Avenue yesterday. The Chinese ministers, it was urged, should be allowed to devise their own organization and ritual.

The recommendations, made by a special committee, also favored that all

church property except missionary residences should be turned over to the Chinese church and that an all-China conference should be called in which the Chinese ministers should be allowed to hold their own discussions without interference. It was further recommended that no missionaries should be sent to China without the approval of those already in the field.

The committee suggested that the State Department should be notified that the Board of Foreign Missions would not file claims for losses suffered in the Chinese civil war. Missionaries, however, might file individual claims.

Frank A. Horne, president of the Merchant Refrigeration Company and vice-president of the Board of Foreign Missions, told of the Lausanne confer-

ence last summer on church unity. He noted a conciliation of 11,000,000 Protestants in this country, these being members of the Congregational, Presbyterian, Reformed and Methodist Churches. The continuation committee should be kept at work, he said, and efforts should be made to interest Roman Catholics in uniting Christian churches.

Other speakers included Bishop William F. Anderson, of Boston, who told of the Vermont floods; Ralph E. Diefenderfer, secretary of the Board of Foreign Missions, who reported that the natives of North Sumatra had given up cannibalism, now that there were more than 1,000 churches in the region; Bishop F. J. McCounell, of Pittsburgh and Mrs. M. C. Migel.

The board re-elected its officers.

## A Well-Merited Gift

WE commend to the attention of all thoughtful and patriotic Chinese the item which we publish today on page one, telling of the gift made to the University of Nanking College of Agriculture and Forestry by the Military and Civil governors of this province. Messrs. Li Shun and Chl Yao-lin have given \$3,000 each to the University in recognition of the invaluable work that is being done there for the improvement of agriculture in China and as a help towards further work along the same lines.

The skill and industry of the Chinese farmer are so universally admired and praised that we are apt ordinarily to overlook the fact that his methods are likely to be quite out of date. He farms as his forefathers farmed. And what this leads to can be illustrated only by comparison. There are in the United States, for instance, approximately 7,000,000 farms operated by about 10,000,000 farmers. These farmers in 1917 produced \$20,000,000,000 worth of food. They were able not only to feed all of their own people but they were able to send billions of dollars worth of food to Europe, food which not only saved Europe from starvation but brought back a rich return of money.

The American farmers were enabled to accomplish this wonderful result because they work scientifically and with modern implements. By the use of machines, plows, harvesters, tractors, etc., one of them is able to operate a farm that would keep a hundred Chinese farmers and their families fully occupied. But that isn't the only explanation of their amazing success. They have established agricultural colleges in every state where they and their sons and daughters are schooled in the most modern methods of farming, dairying and stock-raising. They also are taught how to test the various soils found on their farms in order that they may know in advance what crops will do best.

These farmers so manage themselves that they keep production always ahead of consumption and therefore are able to sell their surplus crops to other parts of the world and thus

vast profits. They not only feed their own countrymen but they make their country rich by drawing to America the wealth of other lands. These 10,000,000 farmers must be a busy lot when one comes to think of it, for in addition to planting, caring for and harvesting their crops, they, as a side line, take care of 300,000,000 chickens, 67,000,000 cattle, 72,000,000 swine, 48,000,000 sheep, 22,000,000 horses, and 5,000,000 mules which latter probably give them more trouble than all the other animals put together.

Now what have the 250,000,000 Chinese farmers to put against that record of the American farmers. If 10,000,000 American farmers can produce \$20,000,000,000 worth of food in one year, what ought the 250,000,000 Chinese farmers to produce? They do not, sad to say, produce enough to feed their own countrymen. They should, as a matter of fact, feed the whole Orient, and if they did this, their country would be well fed and prosperous. It was to bring about this latter happy situation that the University of Nanking College of Agriculture and Forestry was founded. It is doing a great work, which we hope will spread all over the land, and we congratulate our Military and Civil Governors on their recognition of it.

## The Secretary of the Nizam of Hyderabad on Missions

At the meeting of the Hyderabad Conference of the Methodist Episcopal Church in Hyderabad in December, 1933, the Home Secretary of H.E.H. the Nizam's Government gave an address. We quote the following paragraphs from this appreciation of missions as it appeared in the *Indian Witness*:

"I am deeply sensible of the honour you have done me by inviting me here to address this important gathering, and it is with very great pleasure that I have accepted the invitation, since it gives me the opportunity to express on my own account and also, I think I may really say, officially, appreciation of the educational work which has been done, and is being done in the Dominions of His Exalted Highness by Christian Missions and especially by the Missions of the Methodist Episcopal Church. In expressing such appreciation I, as a Muslim, follow the precepts of my religion—the religion of our Ruler—which enjoins support and recognition of good work by whomsoever done, and I also follow the tradition of all Muslim Governments in India and elsewhere which have always upheld the principle of liberty of conscience and always welcomed the collaboration of Christian missionaries in all that vast field of humanitarian activity which comes within the sphere of every Government, though no Government can possibly, with the men and means at its disposal and its multitude of concerns, deal with it so humanely and so quickly as can devoted private efforts like your own.

"You may think that I exaggerate when I say that Muslim Governments have always welcomed such collaboration, but if you go a little deeply into history I think that you will find that it is so. We have at times objected, objected strongly, to attempts to convert Muslims, but we have always welcomed, acknowledged and rewarded the humanitarian work of Christian missionaries. Whatever trouble has arisen between Muslims and Christians in the Muslim world, you will find that it has not been on account of religion, but was due to political or economical causes; Aurangzeb was down on the Christian missionaries of his day because they took a hand in political matters. We are accused sometimes of fanaticism. Is that fair historically? Is it not rather like pot calling kettle black? You have had Crusades, and I would remind you that in the great days of the Muslim Empire it contained thousands of Christian churches, shrines and monasteries and millions of Christians freely practising their faith, on payment of a tax in lieu of military service, whereas not a single mosque was left to Muslims, not a single Muslim—

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man, woman or child—was left alive, in Christian Spain or France or Sicily, or in Greece and the Morea in modern times. Our fanaticism has consisted mostly in reprisals; it hardly existed prior to the Crusades. I repeat what I said before that Muslim Governments have always welcomed the collaboration of Christian missionaries in all that vast field of humanitarian activity which comes within the sphere of every Government.

"Now let me turn to the educational work of the Methodist Episcopal Church in these Dominions which I regard as auxiliary to, and supplementing, that of Government. I have read with great interest the Report of the Hyderabad Annual Conference for 1932 and the Register of Educational Policy, which were kindly sent to me in order to prepare me for this evening's ordeal. In the latter book I came upon a statement entitled "Policy in Relation to Government" which quite relieved my mind of certain doubts which had before assailed it, since it shows that you as a community have a reasonable regard for the feelings of those who differ from you in religious belief. Allow me to quote a little from that statement:

"It has never been either our policy or our desire to compel unwilling listeners to hear the truths of Christianity in our Schools. During past years, the largest part of our student community has been of Christian parentage, and such non-Christians as have been in attendance have been both willing and interested attendants on the Bible study hour. Looking to the future, we feel we have no reason to fear any serious or permanent trouble from a Conscience

favor of withdrawing all foreign missionaries from Japan and leaving the evangelizing work to the native preachers and teachers?"

"Assuredly, I should say that a few such wise, experienced, tactful men as Dr. Verbeck should remain, because they are capable of doing excellent work, speaking our language and knowing our people as they do, but if Japan cannot Christianize herself from the inside then she can never be brought to Christ. The time has come, I think, for the experiment to be tried. I can give a dozen strong reasons why the present missionary system should be abandoned, and I know of but one good reason for its retention, and that is furnished by the foreign missionaries themselves. Their vocation is naturally important to them."

A LIBERAL TEACHER'S VIEWS.

Dr. Clay MacCuley, who maintains a school and temple of truth in Tokyo under the auspices of the Unitarians, being interviewed, said to me:—"The time has not yet come for the withdrawal of foreign missionaries from Japan. I believe that if all evangelical Christian work were left to the Japanese the work so laboriously done by the missionaries would be so changed or so feeble that it might be accounted a failure. I say this not as an orthodox Christian, nor as a Christian, nor as a friend of what is called 'missionary work.' I should be glad were orthodox Christianity not promulgated at all in Japan. I mean as orthodox Christianity, for, as you know, I believe it to be neither true nor in the highest sense helpful to man now. It is not proposed to withdraw orthodox Christianity from the country, as I understand it, but simply its foreign exponents, assuming that the Japanese will take satisfactory care of the creeds and organizations which have been brought to them, and will dispose of the money appropriated by the foreign societies for the evangelization of Japan to the best advantage—at least wisely. I do not believe that this proposition carried out would long be supported in Europe and America.

THINKS MISSIONARIES SHOULD REMAIN.

"Aside from the interests of the foreign denominations working in Japan, there remain other considerations which should postpone the withdrawal of the missionaries from the country. On the whole, despite much unwise and blind meddling, the influence of the foreign missionary is good and should be continued. In educational matters, in social progress, in morals, the work of the missionaries is decidedly for the better. Beyond question, the Japanese are helped by it. It holds before them better ideals and practices than much of that which characterizes the commercial foreign settlements or is true of their own traditions. I am not denouncing the commercial settlements, but I believe that in ideals and in practice the missionaries, as a body, are more helpful to the Japanese than the trade settlements as a body. The missionaries do not like me. They believe that my presence here is in the worst way harmful to the people, impeding their eternal welfare. I have no favor to expect from them, yet I freely bear witness to the excellence of their influence upon the people, and I should regret to see it taken away.

If it is held that the Japanese Christians are now prepared to take the place of the missionaries, and to do their work as representatives of orthodox Christianity, after the plans and methods of the missionaries, then I am convinced that the proposed scheme of withdrawal will prove a failure in operation. If, however, the foreign organizations are willing to resign their entire work, as has been done hitherto to the Japanese, to let the Japanese make of it what they will, placing no claim for their own return, and abstaining all financial aid, then the proposition might be removed from the educational, social and ethical side of the case, and the retention of Japan of the helpful force of the missionary body.

Clause regulation such as Government is likely to enforce. In view of possibilities, however, we suggest to heads of institutions within our Church, that when the parent or guardian of any pupil makes written application at the beginning of the school year that the said pupil be excused from attendance on the Bible Study Class, the Principal give such application favorable consideration. But, if the school concerned is, to a large extent, made up of non-Christian students, and the number of such applications, if granted, endangers either the existence or the effectiveness of the Bible Study Class, we recommend that, after having given due notice to the local public and to the Educational Department of Government, unless relief is experienced, the school be closed.

'We uphold the principle of the Conscience Clause as expressing our own conviction, that no student should be compelled to sit under religious instruction to which he is conscientiously opposed. We shall welcome the provisions of such a law, if reasonably framed and justly executed, with the expectation that it will be impartially enforced in all schools, both Aided and Government, thus guaranteeing the rights of students of all religions,

"That is a very honest and very clear statement, with which His Exalted Highness' Government can find no fault. Indeed, it puts you in complete accord with the policy of Government. But you will forgive me if I am equally frank and tell you plainly that, from the point of view of Government, the most important part of your educational activities is not found in the Bible Study hour. I find that you are training men and women to take an interest in the sanitary and social reform of village life. I find that you are

teaching village industries. I find that you are doing very many things which are of great service to Government. And, greatest service of all, perhaps, scattered as you are through these Dominions, men and women of education and high character yet not too proud to mingle freely with the people, the good example of your daily lives is valuable to the State. Your Girls' Schools have especial value, for we all now recognize the need of more and more Girls' Schools. Moreover, you are training many teachers, and the State will soon need all the teachers it can get, and especially fully trained teachers. You are healing the sick and caring for them, a most useful work from the point of view of Government. And you are teaching the once helpless folk to help themselves, which is the policy of Government.

"That your chief aim may be to make your students Christians does not impair its value from the point of view of Government, which has to care for all the subjects equally, irrespective of religious differences. I noticed in the documents so kindly sent to me, that you wish to convert us Muslims to your belief. I can not blame you for that, since we wish no less strongly to convert you to our belief. But all that is outside the purview of Government, as Government. Indeed the religious aspect of the question does not at all concern us except in the event—which I hope will never occur in these Dominions or in connection with the activities of the Missions of the Methodist Episcopal Church—except in the event of its leading to strife between communities disturbing public peace. What concerns us is that the children of the State should be educated so as to become good citizens of the State and loyal subjects of His Exalted Highness. That is a point to which I wish particularly to draw your attention. Do not make them foreigners, make them patriotic Hyderabadis."

--" Whether in the wilds of Scandinavia, or among idolatrous, Teuton hordes, in the cloister, in the camp, in the parliament, or in the guild of medieval Europe- or, in the later ages, asserting by speech, by pen, or by sword, the rights and obligations of mankind - the strongest and most successful organizers and constructors, social as well as political, have ever been men of the strongest, deepest, most earnest religious Christian convictions; differing, it may be, most widely as to particular doctrines of their common faith, or particular practical application of their theories, but all deriving their inspiration from one common source, and referring, as the ultimate authority for all they do, to one Book, briefer than the scriptures of any other faith, and which inculcates all its moral precepts with a clearness and simplicity which an intelligent child can comprehend as perfectly as the most advanced philosopher." -Sir Bartle Frere.

New York, Feb. 5<sup>th</sup> 1934  
Dear Dr. Speer:  
In reading the account of your sermon regarding the effects of dollar devaluation on foreign missionary work, the reflection occurs that this may be a blessing in disguise for it will perhaps concentrate action upon the essential business of making Christian ideals real in our own country, thus preaching by example, the most effective way. <sup>Ever yours,</sup> W. D. P. [unclear]



native churches. On account of their being supplied grants in aid, or as being representatives of the parent Church, most missionaries seem to believe that they are entitled to interfere in the working of native churches, much to the disgust and displeasure of the latter in many instances. Resignations of pastors and wholesale demission of members have frequently resulted.

None of the home societies.

It seems to be an idee fixe with the home societies that the native churches neither

are nor can be self-supporting. This is measurably true, but the best communities are those which refuse outside help. What the Church needs in Japan is not so much to feel that there is always something to depend on as that they must stand or fall by themselves now. The interfering, patriarchal form of church government should be done away with. The disposition of some missionaries to "run" a church on individual ideas leads to much discontent and frequent disruption.

Missionaries have every right to the consideration and respect of other people, but it does seem peculiar to see them striving for fellowship with people of high social rank yet unfortunately notoriously evil reputation—to see them mixing with wealthy foreigners who are openly immoral.

A certain doctor, well known, living in the heart of the missionary settlement of Tsukiji, Tokyo, was received in many missionary homes, and yet his house, when next to a missionary's home, was filled with immoral Japanese girls, whose impertinent heads could be seen in his windows every hour in the day. The missionaries may deplore such conduct, but where the sinner is wealthy or of social distinction they openly receive and countenance him. Stories of the relations between missionaries and improper geisha girls are rife and susceptible of proof.

Reference may be had to a very recent station half way between Tokyo and Yokohama, and famous for its brothels. Dr. Harrell, of the missionary staff, has been heard to profess scant belief in the tenets of the faith, and the fall of the Rev. W. Dening has had an important effect upon the natives trying to grapple with Christianity. He is a confessed conditional immoralist, open absolute atheist. The "great" effect of the Japanese demagogue in a railway car, and his subsequent retirement from the country, had a deplorable effect upon the Japanese mind. Likewise the Rev. Summers' refusal to show respect to the Emperor and his subsequent battle with a constable. Both these men were Englishmen.

"The haughty bearing of many mission workers and utter contempt for lower class Japanese is much commented on by the natives. Much evidence can be adduced to missionaries who are addicted to intoxicants to such a degree as to impair their usefulness. Upon the whole, the native Japanese clergy may be said to compare most unfavorably in point of character, morality, zeal and example with the foreign missionaries, if not in intelligence."

#### SHORTCOMINGS.

I have formulated this indictment against the missionaries in the exact language of one who has closely noted their faults and their infirmities, and I, therefore, assume that it is about all that can be urged against them. It would seem that their shortcomings are only those which can be charged, in a degree, against Church workers at home—a few of whom may be unworthy and therefore bring discredit upon the cause.

If I were invited to express an opinion on the situation here I would say that too much foreign money is being spent in the Christianization of Japan, but as I am neither a steady nor considerable contributor to the support of mission work I might just as well be reminded that this need not concern me. The results are not commensurate with the outlay, as any one can see at a glance. There is an intolerable deal of such as to speak, to a pitiable show of bread. But I see in the desire of the Christian Japanese to be freed from all foreign control the spirit which has caused the dismissal of all foreign secular teachers. It is again "Japan for the Japanese." Self-reliant, ambitious and somewhat conceited, Japan finds that she is no longer "the youngest child of the world's old age," but an adult member of the family of nations.

I should like to see tried the experiment of turning over Christianity to these sons of Buddhism. Perhaps they would do with it as Rome did with the faith when she permitted the benign teachings to drift into the Dark Ages. Perhaps they would come out of the conflict radiant and triumphant. As I have already said, Japan, in her progressive march, must either accept Christianity, invent a new religion or become the densest,

darkest land of hopeless unbelief that the world has ever known—an awful, dismal example to the enlightened nations of the earth.

JOHN A. COCKERILL.

## Missions.

### JAPAN OF 194 AS A MISSION FIELD.

BY J. H. DE FOREST, D.D.,  
MISSIONARY OF THE AMERICAN BOARD.

UP TO 1888 or 1889 the successes of Christian missions in Japan were attracting the attention of Christendom and exciting the hope throughout the churches that here at last was a nation that would be born in a day. Then the number of Protestant baptisms suddenly fell from about five thousand a year to one-fifth of that number. Every year since then there has been a hope on the part of the missionaries that the worst was reached and that the new year would witness a swing of the pendulum toward larger victories for Christ.

But, in fact, the difficulties of mission work have increased, until now the one great question is: What are the causes that have checked the apparent growth of Christianity and that still seem to defy the most earnest work on the part of both missionaries and native Christians? In the year 1893 we barely held our own. During the last year, the statistics are not yet collected, we may safely say that the excitement of the so-called anti-foreign and anti-missionary sentiment, together with the intensity of the feelings aroused by the war, has left the independent churches weakened, and has appreciably checked the work of evangelists and missionaries.

Hopeful reports of the work continue to come from various missions in Japan. And this is as it should be, for mission work is never without its hopeful elements. But looked at broadly, we may say the Japanese are not satisfied, the missionaries are not happy and confident, and the churches and boards at home feel that something is going wrong somewhere. So the time seems to have come for the inquiry, not, What has Christianity gained in Japan during 1894? but, What are the causes operating against missionary labors, and what new methods are needed in order to carry the work to full success?

There is no doubt whatever that Japan is one of the most successful of mission fields. It stands first among the twenty missions of the American Board. The four missions of Turkey, with twice as large a force of missionaries, with double the amount of money, have not gained anywhere near so many converts during the last twenty-five years as are counted on the rolls of the Kumi-ai churches. With scores of self-supporting, self-governing, self-propagating churches in Japan, in several of which no missionary is invited to preach from one end of the year to the other; with Christian education established through the sacrifices of Japanese and the munificent gifts of Western friends; with a growing Christian literature more in the hands of natives than of missionaries; with believers to some extent in the highest ranks of life as well as in the middle and lower classes; and with Christian leaders who have studied in the best Western universities; if anything is certain, it is that the Master has blessed the beginnings of Protestant Christianity in Japan to a degree that should give joy and thanksgiving everywhere among those who pray for missions.

Yet something is checking the progress of Christian truth there, at a crisis when Japanese Christians are saying: "Buddhism, whatever blessings it has brought to our nation in the past; Confucianism, whatever the power of its ethics in feudal times; or through pantheism; but they providences to lead us up through and lead and inspire New Japan. The Japan of the future must have that full and perfect revelation of God in Him who said, 'I am the Way, the Truth, the Life.'"

And our missionaries to correct them with a generous heart. Of course, we see some missionaries who have no confidence in us, and always strive to



What, then, are the causes that are preventing the coming of the King in the hearts of the millions of Japan? The most apparent ones are—the natural opposition of organized Buddhism and Shintoism, which gives rise to the feeling that Christianity tends to disloyalty and to the overthrow of the traditional family life; the sudden rise of the nationalistic sentiment, which looks with suspicion on a body of foreigners working in their midst; the unwise and, in some cases, unjust criticism of missionaries; the discovery of gross immoralities, and the social and political corruption that exists in all the great centers of Christendom; the seeming political injustice of the West toward the weaker nations of the East: the knowledge, slowly gained, that Christ's Church is almost hopelessly divided, and that Japan has been used as a kind of dumping ground for missionaries of every sect; the consequent incompetence, mistakes and waste of forces in the missionary body—these are, in the main, the causes that stand across the path of the progress and future success of missions. To ascribe this marked lack of recent success to the Devil, or to original sin, or to the natural inability of the native heart to understand the Atonement, is a short cut worthy only of lofty Phariseism.

While a chapter might easily be written on each of the above-mentioned causes, the one thing that especially marks the past year is the strained relations between the missionaries and the Christians of the largest and more influential churches. The hatred of consular jurisdiction throughout the nation has its counterpart among Christians in the growing dislike of anything that resembles authority or undue influence. In the minds of a very few extremists this has resulted in a pronounced anti-missionary policy. But the vast majority of Christians feel indebted to the missionaries for their helpful sympathy and hearty co-operation in the establishment of every department of Christian work. At the same time they readily see defects in missionary character and methods, and desire by friendly criticism to remedy these. Says the *Gokyo* (Methodist):

“Even the missionaries have faults. Still when there are faults it is the duty of those who work with the missionaries to correct them with a generous heart. Of course, we see some missionaries who have no confidence in us, and always strive to

have their own way. But such a fault may be acquired and not natural. Then whose fault is it? It belongs to those who were working with the missionaries and did not correct their mistakes as friends. . . . We must lay aside all antagonistic feelings, and advise the missionaries from generous and friendly hearts."

Differences have arisen over the use of money. The question of independence has been freely discussed in the Christian press and pulpit, many strongly affirming that the reception of foreign money given in friendly co-operation did not in the least affect the spirit of true independence, while others as earnestly declare that their independence is always weakened whenever missionaries exert their financial influence. One of the most gifted of Japanese pastors recently refused to be put on any committee on which missionaries served, but said he would gladly give his best strength as soon as the churches would cease to have any financial relations with the missionaries. Misunderstandings are not unnatural under such circumstances, and sometimes it is asked: "Are not the Japanese ungrateful?" Certainly there are ungrateful individuals among them as in every nation. But that ingratitude is a national characteristic no one who has studied the people could affirm. Gratitude does not necessarily arise when service and money are freely bestowed. It depends on the manner in which the gifts are given, and it is certain that we foreigners, brought up in lands where the talk of money and the universal circulation of money are so different from the monetary customs of Japan, must at times have unconsciously offended our sensitive brethren by our attitude toward money.

There is a genuine love of financial independence among the Japanese Christians that does not conflict at all with hearty co-operation with missionaries. But the protracted discussion on this topic, and the feeling among missionaries generally that they are responsible to the boards at home, and must therefore control all use of mission money, have resulted in a friction that causes suspicions and checks the good work that otherwise might be done.

Unpleasant relations between missionaries and Japanese are not felt in the smaller missions to such an extent, nor are they very marked among the weaker churches and in the interior where evangelists are beginning their work. Many reports fully acknowledging that "there are certain features of the situation which, when viewed apart from their relation to the work as a whole, arouse the gravest apprehension," contain such words as these:

"We find encouragement in the unvarying testimony which comes to us from the touring missionaries of the cordial reception accorded them on every side. However critical may be the attitude of many prominent men in the large cities, in the interior certainly our labors are appreciated. The calls upon us are more than we can meet."

Nevertheless the question remains, What is to be done with the suspicions, the misunderstandings, the friction that exist in all the great educational and evangelistic centers? Some of our best Japanese friends and kindest critics tell us that a readjustment of mission forces is necessary. They do not want us to go. They gratefully recognize the work we have done in former years, but feel that they are "no longer children." Leadership in educational, evangelistic and publication work has been gained by them. Moreover, their nation now stands before the world as the intellectual and political equal of any of the nations of the West. So it seems natural that there should be some readjustment of our relations to suit the changed times. What readjustment can be made that will fully admit this changed relation, and at the same time will be just to the missionaries who have spent their best strength in love for Japan? This is the problem that 1894 hands over to 1895. God grant that the very best solution may be found and that the early churches of Japan and the missionaries who aided in founding them may not be divided in the great work of loving sacrifice that remains to be





## WEEKLY REVIEW.

MAJOR-GENERAL Sir A. B. Tulloch, one of our great military experts, deliberately states in a letter to the *Times*, May 19, that he "has hitherto been of opinion that all money spent on missions abroad was entirely wasted," but that he has recently somewhat altered his ideas. He refers to a medical missionary working for fifteen years among the mountains in the north of India, who said that he had operated successfully for stone on over a thousand natives, but did not believe that he had made one sincere convert. Sir A. B. Tulloch feels that money is very usefully spent on medical missions, and, to a certain extent, usefully on education. He tells a story of a native cavalry regiment that made a great rush for Bibles and Gospels which a missionary was distributing, but says the men did not want to read them, but to secure paper to light their camp fires in the morning.

He is anxious that "the kind hearted old ladies at home who so liberally subscribe to the conversion of 'the poor heathen,' and who do so often sadly to the detriment of their own poor relations, ought to know really how the money is spent."

Both Sir C. A. Elliott, late Lieutenant-Governor of Bengal, and Sir W. Mackworth Young, late Lieutenant-Governor of the Punjab, have replied promptly in defence of Missionary effort and elicited a weak and discursive reply from the gallant Major-General. As the independent opinion of two such experts is worth more than a casual notice, we reproduce the substance of letters which appeared in the *Times* :—

Sir C. A. Elliott says it is difficult to see what object Sir A. B. Tulloch had in writing his letter. He is able to sympathise with him if he has been brought into contact with persons who entertain extravagant ideas as to the facility with which the natives of India can be converted to Christianity and wishes to disillusionise them, but he does not think the number who are under such a delusion is great, or that any one conceives that all or even most of those who are educated in missionary schools and colleges end in being converted; but he maintains that the religious atmosphere created in these institutions is of extreme value, and that, while a few of the youths are led to profess Christianity, a great many obtain a knowledge of our religion and a sympathy with it which influences their future lives and is shown in many ways—on platforms, in the Press and in the springing up of semi-Christian sects, such

as the Chetramis, worshippers of the Bible, of whom the Punjab census report gave such interesting particulars.

One of Sir C. A. Elliott's earliest recollections in India, in the year before the Mutiny, was similar to Gen. Tulloch's in being told by an old and devoted missionary in Benares that he did not think his preaching had had any success. But how many other missionaries since then can point in various parts of India to the flocks gathered round them and to the God-fearing, respected communities of native Christians planted out among the heathen?

He warns people against setting isolated and casual impressions against recorded facts. As to the quantity of conversions in India, we have the Government census report, which shows that the number of native Christians rose from  $1\frac{1}{4}$  millions in 1872 to  $2\frac{3}{4}$  millions in 1901. As to the quality of these converts there is abundant evidence too numerous to instance showing the reality and tenacity of their faith, and the general rise in the standard of morality which is characteristic of native Christian communities. Take one such fact as this. Since Sir C. A. Elliott left India in 1895 there have been three Lieutenant-Governors of Bengal—the late Sir Alexander Mackenzie, the late Sir John Woodburn, and now Sir Andrew Fraser, and not one of them but has warmly testified, over and over again, to the immense value and success of missionary effort.

Sir W. Mackworth Young is also puzzled to understand the object of Sir Alexander Tulloch's letter.

Whilst expressing great sympathy for poor relations, and hope that they will never suffer from misdirected missionary zeal; he fears, if General Tulloch's letter is taken seriously, it may affect subscribers whose liberality injures no poor relation; and therefore gives his own conclusions formed after 39 years of Indian service.

Quoting census reports he shows that during the last decade, while the general population increased by  $1\frac{1}{2}$  per cent., the native Christian population increased by 30·8 per cent. "The degree of success," says the official census report, "attending missionary effort at the present day is even greater than would appear from the rate of increase disclosed by these figures." The Reformed Churches, which now number 845,000 converts, have increased since 1891 by 43 per cent. In an article in the *Quarterly Review* of January, 1894, it was calculated that at the rate of progress then observed the Protestant faith would absorb the entire population by the middle of the twenty-first century. Judged even by statistics, Christian missions are not a failure.

Sir W. M. Young thinks that to describe the educational work of foreign missions in India as precisely similar to that carried on in Government schools and colleges, with the addition of half-an-hour's chapter from the Bible, shows little knowledge of the facts. In the mission schools and colleges the students are brought into touch with Christian teachers, whose influence is widely leavening the rising generation. In the development of modern thought in India the moral influence of this teaching is constantly observed. Many Governors of provinces have testified to it and acknowledged it with satisfaction and gratitude. The problem *when*, rather than *whether*, Christianity will prevail in India, is the absorbing topic of speculation among the educated youth of our Presidency towns; and all religious movements are largely influenced by this consideration. There was at one time some difference of opinion among the missionary societies as to the relative importance of educational work, of the kind to which General Tulloch referred but at the present time there is complete unanimity as regards its value in the cause of Christianity. The value of Christian boarding schools and theological colleges and schools as Christianizing agencies is still more manifest. Of the latter class there are no less than 38 belonging to the Church Missionary Society alone in India. In the expansion of the educational work of foreign missions in India lies one of the main prospects of the spread of Christianity.

Of medical missions as an evangelising agency it is not necessary to say much. The admission of the medical missionary made to General Tulloch's friend might be supplemented by many others; but as a means of commending Christianity to the people of India those who observe the attitude of the people from an independent standpoint, no less than medical missionaries themselves, will, as a rule, rank medical missions very high. Having visited a large number of the mission hospitals and had opportunities of learning what the people think of them, Sir W. M. Young thinks that they have an important influence on the cause of Christianity in India.

But the effects of Christian missions in India are at least as great as those which the early history of Christianity records in the decadence of the Roman Empire: and were none observable, it would not affect the responsibility of Christian England towards India. We have our "marching orders."

Calcutta *msa*<sup>4</sup> July 16, 1902  
THE STUDENT BRANCH.

BY PROFESSOR J. N. FARQUHAR, M.A., (OXON.)

Now that I have got settled, and am able to actually see the work that is being done here, the College Branch of the Y. M. C. A. appears to contain within itself even greater possibilities of usefulness than I conceived it had before I joined. I cannot pretend to forecast what the results of our work will be in the matter of conversions, but I think it is perfectly evident that the opportunities presented in this place for spreading the light of Christianity far and wide throughout the province are so great that they can hardly be exaggerated.

The present condition of religious thought and life in Bengal is such as to stir the interest of every thoughtful observer, and to lead to very eager anticipation of the future. A very great reaction in favour of Hinduism has set in, particularly among the educated classes, and is still rising. Men of wealth and position are organizing the forces of Hinduism so as to exclude, as far as possible, Christian influence from the minds of the young and rising generation. Hindu teachers lecture all over the country, and write numerous articles in the magazines, both in Bengali and English, antagonizing Christianity, and attempting a reconstruction of Hinduism that will satisfy minds trained in modern methods and in touch with Christianity. Everyone will see that this organization and agitation present many opportunities to the Christian missionary for speaking out for Christ, and setting in clearer light the differences between Paganism and the truth of God. In spite of this uprising of the opposing forces, all observers agree that there is a larger number of individuals at present eager to learn about Christ and to be drawn closer to Him than at any former period. This is especially noteworthy among the educated classes. One meets them everywhere. Some are shy and unwilling to confess; others are quite frank; and they are in all stages of illumination; yet wherever, or in whatever condition, they present a golden opportunity to the missionary.

One of the chief features of the religion of Bengal during the last half of the century has been the great theistic movement called the Brahma Somaj. Although divided into three main bodies, and subdivided into numerous parties, the Somaj has yet done a very remarkable work, especially among the thoughtful young men of the towns; and its influence is still very noteworthy. But while its influence continues to be very great, a sort of slow paralysis seems to have crept over the whole movement these last few years. Divisions are more numerous than ever; weakness is apparent in the central bodies; young leaders are not to be had; and the recent census has shown that the actual membership of the Somaj tends to decrease. Individual members of the society often express dissatisfaction both with the spiritual life of the body and with the work that is being done; and a small number are steadily drawing nearer to the Christian position. The present moment is thus a very critical one in the religious history of this country. There is an unprecedented opening for Christian truth.

I have been much struck with the variety of the work that it is possible to carry on in this building and in connection with it. The freedom of our methods is much in our favour, and the larger staff we now have enables us to increase our usefulness in a far greater proportion than our numbers are increased. Every aspect of the work is full of promise. The audiences we are able to get when we preach, whether in the Hall or out of doors, are usually large, and are always attentive. From time to time we are able to gather a really great audience to hear an evangelistic address. Another great opportunity is presented us in the towns around Calcutta, where a missionary with a gospel message is eagerly welcomed for two or three nights by the educated men of the place. Our daily Bible Classes and interviews with individuals enable us to carry on the work further and to fit it to each case. I am convinced that, by means of literature, we shall be able not only to supplement the message we deliver by word of mouth, but also to reach a large class of men who can seldom be drawn to an evangelistic meeting. We hope to make our little students' paper, the "Inquirer," more accessible to a large constituency. Christian articles are readily welcomed by the daily and weekly papers here, and may wield considerable influence; and there is also a great place for tracts and booklets specially prepared for the educated classes of India. All our work leads us to praise God loudly.



Reception given by the Egyptian Society to Sheikh Mustapha 'Abdul-Razik, Himadi lecturer at Beirut. The Sheikh is sitting at the right of Mrs. Dodge. (Note the Sudanese pupil nurses behind Pres. Dodge.)

*Near East College News-Letter - Dec 1932*

## Sheikh Mustapha Abdul-Razek Delivers Himadi Lectures

**T**WO years ago Dr. Daud Himadi—a Druse who graduated from the American University of Beirut in 1897, now residing in America—conceived the idea of offering a course of lectures at the University in the interest of religious tolerance. He contributed a fund to make it possible to invite to Beirut some outstanding personality each year representing one of the various religious sects in the Near East.

The introductory course was given last year by Dr. Irwin Edman, Professor of Philosophy at Columbia University, on the following subjects: Religion in the Light of Contemporary Thinking; Spiritual Fundamentals and the Twentieth Century Mind; Ancient Faiths in a Changing World.

This year the lectures were given by Sheikh Mustapha Abdul-Razek, Professor of Islamic Philosophy in the Egyptian University at Cairo. The subjects of the three lectures were as follows: Attitude of Modern Science Toward Religion and its Origin; Religion from Islamic Point of View; Moslem Religion and its Tendencies.

The lectures were listened to eagerly and attentively by over six hundred and fifty people, and at the close of the last one the Sheikh was heartily cheered by the audience.

Perhaps the real purpose underlying the Himadi lectures can best be illustrated by quoting from a letter recently written by Dr. Himadi to President Dodge, as follows:

"I want to thank you for your kind letter of May 5th, expressing your gratification at the results of Sheikh Mustapha's lectures, the large attendance of prominent representatives of Church and State, and the beneficial influences which they helped to promote.

When I conceived the idea about the lectures two years ago, I had the following thoughts in mind: (1) To project the University as the exponent of a truly non-sectarian institution; (2) to reduce upon its platform the complex factors of religious differences into one common denominator—the conception of one God, one creation and the precepts of the Golden Rule.

The University is ideally situated for the beginning and prosecution of this experiment. The student body which is composed of adherents of many religions is the ideal raw material to work with. Syria is a proper field for the mentality of the oriental mind is more susceptible to success in this direction than those minds which have become more or less immersed in materialism.

The world has schools and colleges galore for the study of science and arts in all their branches, but we have yet to build the institutions which inculcate the desired ideals which make for international peace and proper moral conduct.

It is not impossible to conceive that out of this seedling a religious formula might be evolved which will gain more adherents to it than any extant. The processes of spiritual evolution, like all other evolutions, will never cease to operate."

tribute paid by Dr. Sadiq, principal of the Normal School, Faculty of Education and Philosophy of Teheran University. 183

His reference to Christianity is quoted as follows. After stating that the civilization of Europe rests on four foundations--The civilization of Greece, the civilization of Rome, Christianity and the arts and sciences, and having explained the first two of these, he says

"The religion of Christianity is the third foundation of the civilization of Europe (He might have added "THE WORLD" F.G.C.) "The idea of the unity and fatherhood of God which Christ proclaimed brought about the brotherhood and equality of individual men and made clear the importance of the individual. Christianity made marriage sacred and gave a special importance to the family. The doctrine of the resurrection, which is one of the fundamentals of this religion, established the responsibility of every one as to his own conduct, and this belief in a future life lit a lamp of hope in the hearts of men so that they could endure the hardships and afflictions of the world in the hope that in the next world they would have a better and happier existence."

There is a terrible famine in southern Persia, largely due to the shipment abroad of the wheat so needed as food, to pay for the railway that is being pushed. This railway by the way laid out on the line insisted on by the Shah, passes for the most part through desert and avoids most of the large cities. The interest on what it costs is more than the entire revenue of Persia.

On the occasion of a prize distribution at a Mohammedan High School in Bombay on the 15th January 1923, His Highness the Aga Khan, one of the most distinguished Mohammedan leaders in India, made an address in the course of which he urged the Mohammedans to take part in the uplift of the depressed classes of this land. While doing so he paid the following tribute to Christian Missions:-

"In the days of my youth it was the fashion amongst certain classes of all communities to look with amused indifference upon the work that was being done by the missions of all European denominations and countries. To-day is there a single honest man who will refuse to honour and respect the great heroic and magnificent work at the cost of enormous wealth and labour, which Christian missions of all denominations, and some of the most important coming from foreign countries like America, France and Germany, carry on in this country amongst the depressed classes? I am glad that some of the leaders of the Hindus are starting to pay the Christian missions the greatest of all compliments - imitation."







